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THE PATROL SYSTEM

AND

LETTERS TO A PATROL LEADER

CAPT. the HON. R. E. PHILIPPS

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AND

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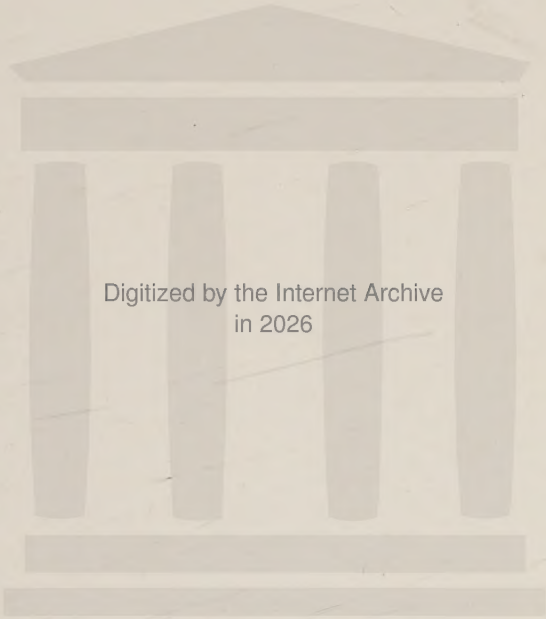

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CAPTAIN THE HON. ROLAND E. PHILIPPS.

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THE
PATROL SYSTEM
AND
Letters to a Patrol Leader

BY

CAPT. THE HON. ROLAND ERASMUS PHILIPPS

9TH BATTALION ROYAL FUSILIERS, COMMISSIONER FOR EAST AND NORTH-EAST LONDON, ALSO ASSISTANT COMMISSIONER FOR WALES.

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FOREWORD BY THE CHIEF SCOUT

Roland Philipps wrote to me from the Front describing a bombing fight in which he had taken a leading part, and incidentally mentioned his great joy in that he had been wounded in three places, and that the three wounds served to remind him of the three points of his Scout promise.

He came home for a few days with the idea of curing his wounds without going into hospital, in the fear that, if detained there, he might miss the next fight.

It was then, while staying with me, that he more than ever impressed me with his characteristics:—

1. That the spirit of Scouting was the motive power that gave him the tremendous energy and keenness which made him a fanatic for Scout ideals.
2. The personal practise of Scouting activities made him a practical example for other Scouts to follow.
3. The brotherly helpfulness which he extended to every boy, no matter to what class he belonged, spoke to the corporate spirit in addition to that of the individual.

He was practically a living example in these three directions of the three principles included in the Scout's Promise, namely, the spirit of duty to God, the personal subjection of self as an individual to Scout Laws, and the corporate fraternal duty to others.

It comes naturally, therefore, that the three books which he had written for Scouts before he was killed should be based mainly on those three Scout lines :—

"The Scout Laws," the spirit of which is the essence of Scouting.

"The Tenderfoot Tests," which are the first steps by which the individual sets to work to carry the spirit into practice.

"The Patrol System," under which, as one of a body, he carries out the duties of a Scout for the benefit of the community.

Roland Philipps was young in years when he left us for Higher Service; but already his personality and his example had influenced a large number of our men and boys, and he had infused into them that Scout spirit which is the essential motive power for successful Scout work.

Fortunately, he had set down in writing much of what was in his mind.

This Volume, therefore, embodying as it does in his own words the above three main principles, is the best possible monument that could be raised in our Brotherhood to his memory. Through it he will still live in our hearts and speak to our heads; and though his presence is lost to us, his spirit will continue among us to help us in our work and forward progress.

ROBERT BADEN-POWELL.

June, 1917.

THE PATROL SYSTEM

The Patrol System

CHAPTER I

THE PATROL SYSTEM

"In all cases I would strongly commend the Patrol System, that is, small permanent groups, each under responsible charge of a leading boy, as a great step to success."

These words are to be found in the "Foreword" for instructors at the beginning of the first edition of "Scouting for Boys," which was published in 1908.

Many things have happened since then, one of the most striking of them being that "Scouting for Boys" has seen many editions and is now in its thirteenth in 1928. One opens the eleventh edition and finds these words:—

"Scouts generally go about Scouting in pairs, or sometimes singly; if more go together they are called a Patrol."

It is from the fundamental idea contained in these two passages that by far the greater part of the successful work done by Scoutmasters in different parts of the country is evolved. The following pages are devoted to a rough practical

exposition of a few of the more desirable and elementary methods in which the Patrol System may be worked in any troop and in any Association. It is necessary to point out at the start that the Patrol System is not one method in which Scouting for boys can be carried out, but that it is the only method.

The Patrol System may be adopted and utilised in a greater or in a lesser degree, but the essential thing is that there should be small permanent groups, each under responsible charge of a leading boy, and that such groups should be organised as Scout Patrols.

CHAPTER II

THE PATROL LEADER AND SECOND

HERE is the Patrol, consisting of six, seven, or eight boys. As it is to be a unit for purposes of work, games, discipline, camp, and good turns, it is essential that a capable Scout should be appointed to the position of leadership. By capable it is not meant that he must be clever. It *is* meant that he should be able to lead. Qualities of leadership are partly natural and partly acquired. The natural qualities are important, for however excellent a boy may be, he cannot hope to be really successful as a leader unless he possesses something of that peculiar quality—that personal magnetism—which draws his fellows both in work and in play. The acquired qualities can be rapidly developed by the ordinary Scout training under the Patrol System.

If a boy is to be appointed Patrol Leader it is important that his age should not be against him. This does not signify that a boy of twelve cannot be just as successful as a leader as a boy of sixteen or eighteen, but it means that a boy, unless quite exceptional, is unable to lead other boys older than himself. Young boys follow an older one even if he is stupid. Old boys do not follow a younger one, even if he is clever. In this respect muscles usually have a more cogent influence than

brains. Boys have a respect for biceps without being interested in phrenology.

Even granting that the prospective Leader possesses the natural qualification in full measure, and granting, too, that he is likely to get the acquired qualifications in a short time, yet the work of patrol leadership is so important that it is too much for any boy to be expected to do by himself. A Patrol Second is therefore appointed to help him.

The Second is a boy selected by the Patrol Leader to be his assistant and to take command of the Patrol when he himself is away. It is essential to the successful organisation of the Patrol that the Leader and Second should be on terms of intimate co-operation. It is for this reason that a Scoutmaster who chooses the Patrol Seconds without consultation with the Leaders is making an initial mistake, which it may be impossible afterwards to rectify. A Scoutmaster will certainly talk over with his Leader the question of who the Second is to be, but unless he can convince his Leader by argument, he must not use his powers as a Scoutmaster to appoint a Second against the Leader's wishes. The Chief is in favour of leaving the selection of the Second practically entirely in the hands of the Patrol Leader, and of letting him make his own mistakes if he wants to.

CHAPTER III

HOW CAN A LEADER LEAD?

A SCOUTMASTER frequently says, "I have appointed my Leaders as the Chief wishes, but they are not able to lead their Patrols in anything but in theory. In practice I have to do the leadership myself." The answer to this is that it is the principal work of every Scoutmaster in the movement to see that his Patrol Leaders are able to lead their Patrols.

It has been said that knowledge is power—this is especially true in the case of boys. A bookworm carries no particular respect, rather the reverse, but a boy who has greater knowledge than his fellows of the ordinary organisms, organisations and other phenomena which are to be met with in everyday life always carries a considerable amount of weight on that account alone. Let this boy be the Leader, if possible. Such a boy, if not born, can be created. The ordinary method of creation is by giving the Leaders and their Seconds special facilities for acquiring knowledge about general subjects. Knowledge can only be acquired in one way—by experience. Experience may be either personal, or obtained from others and from books.

It is quite a good thing to have a small library of technical books specially for the use of Leaders

and Seconds. The whole library need not consist of more than a dozen books. The dozen should include two or three copies of "Scouting for Boys," two copies of "Boy Scout Tests," and books on First Aid, Signalling, Boxing, Pioneering, Knot-tying, and other technical subjects. These books are not for ornament and should never be allowed to get dusty. If the books get dusty, the brains of the Patrol Leaders will do the same.

The "Scouter," price 3d. per month, should also be taken and Patrol Leaders influenced to read it.

Apart from books, the Leaders and Seconds must have special opportunities of asking the Scoutmaster any questions. They should have special opportunities of access to their Scoutmaster, either at his home, or at a special parade of Leaders and Seconds held once a week at the troop headquarters. (This could be run in connection with the Court of Honour.) It is unnecessary for a Scoutmaster to be a walking encyclopedia, but he must be sufficiently humble to take pains to consult other people about matters in which he is himself ignorant. The Chief says that a Scoutmaster's object with his boys should be not so much to teach them everything himself, but rather to organise their ambition to learn.

A splendid Leader recently forgot how to tie a sheet-bend, and he did not dare to ask his Scoutmaster how to do it for fear of being laughed at. There may have been something wrong with the

Leader, but there was certainly something also wrong with the Scoutmaster.

Seconds should, as a general rule, be given the same opportunities of special instruction as the Patrol Leaders. A Second is not only an assistant Leader, but he is frequently a potential Leader as well.

It is essential that Leaders and Seconds should not only read the theory of Scouting, but that they should also practise it. They may be formed into a special study Patrol, of which the Scoutmaster is himself Patrol Leader (under a scouting name such as Grey Wolf—the term "Scoutmaster" being barred). Such a Patrol may specialise in first-class work, in camp organisation, in woodcraft, and in other outdoor practices, in order that the Leaders may be afterwards better qualified to look after their own Patrols. It is important also that the Patrol Leader's position should be looked upon by himself and by his Scoutmaster as his school of training for ultimate Scoutmastership.

CHAPTER IV

WHEN SHOULD A LEADER LEAD?

THE answer is simple—Always. He leads in games by being captain of the team (the team being, wherever possible, the Patrol). He leads in work, in all cases by supervision, and as often as possible by instruction. He leads in general authority, by being privileged to attend the Court of Honour, by being chairman of his "Patrol in Council," and by being organiser of competitive work for the Patrol Competitions. A great deal is done to accentuate his authority by furnishing him with one of the Patrol Report Forms made out by the Chief Scout, and now sold at Headquarters. This is a form which is to be signed every week by the Patrol Leader, stating whether his Scouts have been present or absent on parades, whether they have each taken at least four Scout exercises (explained on the form), and expecting him to see that the members of his Patrol carry out the general rules of physical health and personal service, which are so fully explained by the Chief Scout in "Scouting for Boys." Apart from these things, the Leader has many methods of increasing his own authority. One of them is by knowing the parents of all the boys in his Patrol, and by knowing where the members of his Patrol are at work, and what are their prospects

and opportunities. He may further increase his authority by developing original and resourceful ideas which are eagerly carried out by his brother Scouts. For instance, a Leader of the Lions in London may take his Patrol off to the Zoological Gardens to practise their Patrol call, while a Leader in the country may hear that a road is flooded and may take his Patrol one evening to clear out the blocked pipe or gutter which is the cause of the trouble.

A Patrol Leader can also do good in his Patrol by reading them part of "The Scout" every week, and especially by taking the Chief's remarks as his text and by pushing their teaching home in his own way.

CHAPTER V

PRIVILEGES OF A PATROL LEADER

By giving the Leaders and Seconds special privileges, one is able to make it easier for them to assert their authority over their Patrols.

The Chief Scout has sometimes compared the position of a Leader to that of a school prefect. If the comparison were carried at all far, one cannot help thinking that the Leader would get the best of it, but the special point of comparison is that in giving privileges one is conferring authority.

We have already spoken of the privilege of attending the Court of Honour, of having special access to the Scoutmaster, of possessing a special library, and of exercising unquestioned leadership in all matters of work and administration. It may now be helpful to mention one or two other methods of developing the position of the Leaders and Seconds.

Where the Scoutmaster can give the time, it is an admirable thing to have an evening on which the Leaders and Seconds should receive special instruction. Such an evening might be once a week, once a month, or even once a quarter. Two or more Troops can often combine for this purpose. On one occasion somebody may give a lecture on Map Drawing and Surveying, on

another a first-rate Ambulance man may be the speaker, and on another a Royal Engineer may give instruction in Bridge Building. There is no limit to the number of useful and instructive talks which may be given to Leaders in this way, and afterwards be passed on by them to their Patrols.

A further development of this idea is carried out in some of the larger Associations in the towns. For instance, many of the Associations in London (usually comprising between ten and twenty Troops) hold quarterly meetings of their Leaders and Seconds. The average attendance is about fifty boys, and addresses are given by the Patrol Leaders themselves on subjects of special interest in Patrol work. These addresses are followed by questions and animated discussion. A Commissioner or Scoutmaster usually takes the chair, but a Patrol Leader, who is secretary, reads out the minutes and sends out notices of the meetings. (These notices are addressed to the secretaries of the Courts of Honour of the various Troops concerned.)

In well-organised Troops of some years' standing it is often found a good thing to run a special week-end camp for Leaders and Seconds. Much useful instruction can be given in this way.

Similar means can also be adopted to train the Leaders and Seconds in quite new Troops.

CHAPTER VI

THE COURT OF HONOUR

The Court of Honour may be variously constituted, but, however constituted, it should be the most important council in connection with the Troop. It has seen considerable developments since Scouting started. It was originally designed to be a body to decide on punishments, to make awards, and to deal with any important matters in connection with the running of the Troop. Side by side with the Court of Honour, the Scoutmasters found it desirable to have a Leaders, or Leaders and Seconds, Council to transact and carry on the ordinary routine business. After a time, however, it seemed to be rather unnecessary to have two separately constituted bodies, whose functions largely overlapped and whose affairs would be all the easier if they might be combined. For this reason there sprang up what may be described as the latest development, and a very helpful development, of the Court of Honour.

This Court consists of all the Leaders and Seconds, with the Scoutmaster in the chair. It may consist of all the Leaders and some specially-selected Seconds, or it may again consist of all the Leaders, and Scouts specially elected from each Patrol. It is usually helpful to have the Scoutmaster in the chair, but in some cases the chair is taken by a Patrol Leader, and the Scoutmaster himself is not present. But

the Scoutmaster in such a case must remember that he alone is responsible for the Troop to Parents and the Public.

A Court meets in two capacities, its executive capacity, or its judicial capacity. As an executive body (the Leader's Council), it should meet every week, even if only for five minutes, to transact the ordinary Troop business. A boy should be appointed secretary and he should keep minutes. After the minutes have been read and signed, each Leader gives a brief report of the work his Patrol has done during the week. If the Leader cannot be present, he notifies his Second that this is the case beforehand and the Second gives the report on behalf of his absent Leader. If the Chief Scout's Patrol Form is used, the chairman can read this out and no further report is necessary. The Court of Honour then deals with questions in connection with the arrangements for the coming week, Patrol Competitions, Summer Camp, Football and Cricket, Badge Examinations, Technical Instruction, Inter-patrol Visiting, Troop Subscriptions, and many other things. If the Scoutmaster has got any announcements to make this is the occasion on which he makes them. and the Leaders afterwards pass the information on to their Patrols in due course. Any member of the Court of Honour is entitled to ask the Scoutmaster any question, unless such question is a breach of Scout Law. Free discussion in the Court of Honour should be warmly encouraged. There is no time in which the Scoutmaster has a better opportunity

of getting into touch with the real feelings and aspirations of his boys.

Some Scoutmasters may say that their Patrols only meet one night a week and that there is therefore no time for the meeting of the Court of Honour. This is a mistake. Supposing that the Troop parades on Tuesday night from 7.30 to 9. At 8.50 the Patrols will be dismissed, and everybody will go home except the members of the Court of Honour, who remain behind. This adds to the esteem in which the Court is held by all the members of the Troop.

Again the Court of Honour may meet in its judicial capacity. For this purpose its constitution may be slightly altered, or on the other hand it may remain exactly the same. Some Courts, when meeting in their judicial capacity, consist of a kind of senior sub-committee composed of the Scoutmaster and two or three specially selected Patrol Leaders. At any rate when a member of the Troop is on trial anybody junior to him in rank should be asked to withdraw. The Court only meets in its judicial capacity if some breach of Scout Law has been committed. Thus, in a good Troop, it would not have to meet more than two or three times in a year. At a judicial Court of Honour the members should be on their honour not to discuss the vote or opinion of any particular member afterwards. Any verdict stands as the decision of the Court as a whole.

The greatest advantage of the Court of Honour is that, more than anything else, it encourages the

Patrol System and fosters the Patrol Spirit. Every Leader is told that he is responsible for his Patrol, but he never feels this responsibility more clearly than he does at the meeting of the Court of Honour. He not only has to give a report of what his Patrol is doing, but he must also explain slackness or non-attendance on the part of any of his boys. He may be asked, for instance, why he has got a Scout wearing a Service Star who has not yet earned any Proficiency Badges, or he may be asked whether Tom Smith, who yesterday broke his arm, is at home or in hospital and, if in hospital, what are the visiting days.

It will be found helpful for a Scoutmaster who is starting a Court of Honour to draft a simple "Constitution" defining the duties and powers of the Court. This should be read and approved at the first meeting, and entered in the minute book. It is not wise, for example, to grant the power of dismissing a Scout unless the Leaders are senior boys with a thorough understanding of the aims and ideals of the Movement. If it is understood that the Scoutmaster holds a final veto over the decision the Court makes, it is almost certain that he will never have to use it.

CHAPTER VII

THE PATROL SPIRIT

The previous chapters have dealt with the matter of putting the Leader in a position to lead his Patrol, but beyond this both the Leader and the Scoutmaster should do everything to foster the Patrol Spirit. The Patrol Spirit means that each boy in the Patrol feels that he is an essential part of a complete and self-contained unit—a body in which every member is expected to carry out his own individual part in order to attain the perfection and completeness of the whole.

When a boy becomes a Scout by taking the Promise he is brought up to the Scoutmaster by his prospective Patrol Leader. Until he has taken the Promise he cannot, theoretically, be in a Patrol at all, as a Patrol can only contain Scouts, and he is not yet a Scout. After taking the Promise he enters his Patrol as a member. After the investiture ceremony in "Scouting for Boys" it states that "The new Scout and his Patrol Leader march back to their Patrol." Instead of being merely a boy, the new Scout now becomes an Elephant, or a Crocodile, or even a Wood-pigeon or Cuckoo. He must not only be a Cuckoo, but he must learn a Cuckoo's habits at once. He begins by learning his Patrol call. He must make it sufficiently audibly to be heard and recognised fifty yards

away in a wood. The Patrol call is for use and should be used as often as possible. The importance of being a Cuckoo is emphasised by the Chief Scout when he says that "No Scout is allowed to imitate a call of any Patrol except his own." The idea is that a Wolf is telling a lie if he pretends to be a Lamb, and a Scout's honour is to be trusted even though he be a Fox. After learning the call of his Patrol the new Scout will learn the habits of his Patrol animal or Patrol bird. He will also learn how to sign his name, which necessitates his being able to draw a picture of his Patrol emblem. This is only an elementary way of realising the Patrol Spirit, but in scouting tiny things must never be ignored.

Another thing recommended by the Chief Scout is that each Patrol should have its motto, invented, if possible, by the boys themselves. The Bulldog Patrol, for instance, may have the motto, "Plucky but Plain," and the Frogs, "We are not Croakers though we Croak." Another way of making the Patrol realise its identity is by having a special portion of the headquarters accommodation allotted to each Patrol. Some Troops are sufficiently fortunate to be able to have each Patrol working in a different room. Usually, however, the Troop only has the use of one room, and in this case it is a good thing to allocate a special corner or portion of the room to each Patrol. That is to say that when one of the Eagles turns up at his Troop Headquarters at 8 o'clock on parade night he goes straight to the "Eagles' Nest," as the

Patrol corner may be called. (A Fox would go to the Fox's Earth or a Lion to the Lion's Den.) If the Headquarters belongs to the boys themselves, each corner may be suitably decorated. The Patrols will probably put up pegs for their hats and coats, and a rack for their staves. It may be objected that some rooms are so small that it is impossible to allocate a portion to each Patrol. This will probably mean that the Headquarters accommodation is inadequate for the Troop. The Scoutmaster should have avoided this by limiting the number of his boys according to the size of the premises in which he intended to train them. However, there is no reason at all why all the Patrols should meet on the same evening. Three of them may meet on Tuesdays and Fridays, and three more on Mondays and Thursdays. The whole Troop in this case only assemble together on Saturday afternoons, and possibly for a "Scouts' Own" on Sundays. ("Scouts' Own" is the term generally given to a Troop Service or Bible Class.)

CHAPTER VIII

PATROL DISCIPLINE

This leads one to the question of Patrol Instruction, and it is desirable to state a good method in which the ordinary Troop parade may be carried out. If the Troop meets from 8 to 9.30, it is absolutely essential that either the Scoutmaster or his Assistant should be at the Headquarters at precisely 8 or before (unless, by arrangement, the Leaders are doing all the work by themselves). It is also essential that the Patrol Leader should be punctual to the moment, and if, owing to his working late or to any other cause this is not possible, he must previously inform his Second that he may be a little late and must ask his Second to take his place until he comes. At 8 o'clock the Scoutmaster gives the order "fall in," when each Leader doubles to his own allotted place and "falls in" his own Patrol. Every Patrol is at the alert within twelve seconds of the order being given by the Scoutmaster. The Leader may either say, "Curlew Patrol, fall in," or he may give his Patrol call, or he may do anything at all that his boys will be able to hear and to understand. A good Leader of a Beaver Patrol in one Troop claps his hands and scratches his right ear for "fall in." He scratches his left ear for "dismiss," and the back of his head for "about turn." The Patrol

Leader always stands where he can best superintend his Patrol The Patrols are drawn up in line (single rank). The Scoutmaster is standing somewhere in the middle of the room, and he gives a succession of short blasts on his whistle to signify "circular rally." Each Leader will now give the following orders to his Patrol, first of all, "Alert," then "Right or Left turn, double." The Patrol, led by the Patrol Leader, double in file to the Scoutmaster, the Scouts being drawn up like the spokes of a wheel of which the Scoutmaster is the hub. While the Patrols are running in, they may give their Patrol calls, but this is not necessary except in the open air. The Leader will stop some four paces from the Scoutmaster, and the latter will then give any instructions or make any announcements for the evening's programme. After prayers (if such are the practice) and after saluting the flag, the Scoutmaster will then briefly inspect the Patrols to ascertain who is absent. He will expect each Patrol Leader (or his Second if he is away) to account for the members of his Patrol, and either the Scoutmaster or the Patrol Leader will make a note of all absentees in his note-book. After this the Scoutmaster gives the order "Commence work," when each Leader salutes, orders his Patrol to "about turn," and doubles them back to their own part of the room. When they arrive there he gives the order "fall out," and he then goes on with whatever Patrol instruction he may wish to give. It should be made clear that the proceedings just mentioned do

not take more than five minutes altogether, and that their regular practice does an enormous amount to add to the successful discipline of an ordinary Scout parade. At the end of the evening the Scoutmaster will give one blast on his whistle. which means "Alert." Each Patrol will put away as quickly as possible any apparatus that they may be using. The boys will put on their hats and get hold of their staves. The Leaders will call their Patrols to the "alert," and the Scoutmaster will then give the order, "Patrols dismiss." Each Leader will dismiss by making his Patrol turn to the right and salute, and the evening is then at an end. This is only one of the many ways of carrying out the elementary discipline of the Patrol system in a Troop Headquarters. The point of it all is to give responsibility to the Patrol Leader and to give individuality to the Patrols. The Scoutmaster should never give orders to his Scouts except through his Patrol Leaders. Those who say that this does not work have not tried it.

In one of the London districts where they regularly hold lectures on Scout Law through the winter, the 800 Scouts who attend the lectures always march to the hall in separate Patrols under their Patrol Leaders. When this is done there is no need to hold up any traffic, and the holding up of traffic is obviously not a particularly Scout-like thing to do. The simplest method of moving a Patrol is to march it in file with the Patrol Leader on the right-hand side. It is a

good thing to put the smallest Scout in front, so that he may make his own pace and not be overstrained.

CHAPTER IX

PATROL INSTRUCTION IN SECOND-CLASS WORK

On the parade night, each Leader will instruct his own Patrol. Except in a newly-formed Troop he does not instruct in Tenderfoot work at all. This is done independently of the parade night. The Second will probably be instructed by his Leader to call upon the prospective Scout at his own home and to teach him the necessary tests for the Tenderfoot examination. A recruit in many Troops is expected to be acquainted with these tests before applying for enrolment. The Leader will naturally be expected to give a great deal of instruction in the Second-class test. Even if all the Scouts in his Patrol have passed their test, the Second-class work should be constantly revised, and the same may be said about the Tenderfoot work also.

The principal object of the Patrol Leader will be to make the work interesting. He will, therefore, have plenty of variety, and will probably be wise in not sticking to any one subject for much more than half an hour on end.

He will never begin teaching any subject without first telling his Scouts what their object is in learning it. To know sixteen points of the compass is useless in itself, and is never wanted for finding one's way about in a Troop Head-

quarters! The Leader must therefore tell the Scouts to imagine themselves lost on the Yorkshire Moors or in Epping Forest. They may first imagine themselves with a watch and the sun to help them; secondly, with a mist and a church; thirdly, with a blizzard and a compass; fourthly, with starry heavens and a "Scout's Diary"; fifthly, with a map and a brainbox, and so on. Similarly, a Leader will not begin by drawing a bad circle on a blackboard with a piece of chalk, but he will ask the opinions of his Scouts as to the best method in which circles can be drawn. He will then call upon some other Scout to draw the circle before he shows them the required compass points.

On the subject of First Aid he would have a yarn with his boys about accidents before beginning to give them any practical instruction. He would also show them the picture of a human skeleton or try to take them off to see the real thing in a neighbouring museum. He would teach his Scouts to carry a verbal message correctly. This is important when calling a doctor to an accident. He would look out for interesting accounts of life-saving and of the practice of First Aid given in the "Scout" and other newspapers. He would not do all the talking himself, but, while preserving discipline, he would give other fellows a chance of airing their views. There is no space in this book to go through the whole of the Second-class tests, but the Patrol Leader will be quite competent to

instruct in them if he has previously been given special facilities for learning by any of the methods suggested in the early part of these notes.

CHAPTER X

PATROL INSTRUCTION IN PROFICIENCY BADGES

THE work of the Scoutmaster is not so much to teach his Scouts, but to see that they have the opportunity of learning.

Precisely the same may be said with regard to the Patrol Leader. A Leader who is fairly old and experienced is probably in a position to train his Patrol for at least one of the Proficiency Badges. If, however, he is unable to do this, he will take his Patrol to somebody else for instruction. For instance, he may march his Patrol one night a week to the local swimming baths, where they will receive instruction in Swimming from some gentleman who has undertaken to give half an hour a week to this part of the training. He may similarly march them off one evening to the local fire station, where they will receive instruction from a member of the Fire Brigade. He may again take his Patrol to some lady's house, where arrangements have been made for the Patrol to receive instruction in Cooking. He may take his Patrol again to some gentleman's house for instruction in Astronomy, in Gardening, in Carpentry, or in work for any of the other Badges. On the other hand he may be able to get the Instructor to come to the Troop Headquarters instead. The Instructor may be the Scout-

master, and two Patrols may be receiving the same instruction from the same person at the same time. This does not in any way matter as long as the Patrol is preserved as the unit for study and the Patrol Leader is made to feel that he is responsible for the technical instruction of that unit. The work of many Troops, perhaps more especially in the country, is largely stunted and restricted owing to want of appreciation of the Patrol System. There are many ladies and gentlemen who would be only too glad to arrange for instruction to be given to seven or eight Scouts, but who hold back from offering their services because they believe that it is necessary to instruct a Troop of thirty boys at once. Seven boys working in a kitchen may be rather amusing, but it would be no joke to have thirty boys working in the same way.

Scoutmasters who adopt the Patrol as a unit for all technical training make extraordinarily rapid progress in a short time.

The Chief Scout has repeatedly urged the desirability of Patrols specialising in Badge work. This means that in one Patrol the Scouts should all be Handymen, in another they should all be Cyclists, and in a third they should all be Pioneers. If a Patrol is specialising in a badge, that badge may now be inserted upon the Patrol flag. This is an additional incentive in the matter of Patrol specialising.

In addition to the collective training of the Patrol in Badge work, there are several badges which should be won by the boys individually or

in pairs. In this matter also the Patrol Leader should certainly help things along. The kinds of badges to which this specially refers are Musician, Naturalist, Horseman, Pathfinder, Interpreter, Photographer, and so on. A Leader finds out that one of his Scouts can strum a little on the piano. He asks the Scout if he is ready to give up a little time to learn to read music, and then he finds an instructor for him by bringing the matter up before the Court of Honour.

CHAPTER XI

PATROL IN COUNCIL

It is an excellent thing for each Patrol to have a "Patrol in Council," consisting of all its members, with the Patrol Leader in the chair. In some Patrols it is a practice for the Patrol to be entertained to tea every Sunday afternoon by one of its members. That is to say that each member of a Patrol of seven entertains his six brother Bears every seventh Sunday. After tea they may go off to attend the "Scouts' Own," if such is held. Between the tea and the "Scouts' Own" is quite a good time to hold the "Patrol in Council," but it can be held equally well on any other occasion.

The principal object of this Council is that the Leader should be in touch with the wishes and aims of the Scouts under him, and that he should act as far as possible in accordance with them. He has a seat on the Court of Honour, not so much to express his own personal views, but rather as the representative of his Patrol. In the matter of specialising for badges it has already been pointed out that the Scoutmaster should not impose his wishes upon his Leaders, but that he should put the matter before his Court of Honour. In the same way it is still more important that the Patrol Leader should not impose his wishes on his Patrol, but should, as far as possible, invite his

Patrol to decide for themselves what badges to work for. This tends to bring in a good spirit of co-operation.

There is practically no limit to the questions which may be discussed at the "Patrol in Council." If there is a Patrol Competition, in which each Patrol may enter only three Scouts, these three would be selected at the "Patrol in Council." If the Patrol are doing any "Patrol good turns," these, too, will be arranged and decided upon at this meeting. Questions of irregular attendance, of new recruits, of Patrol camps, of inter-patrol visiting, will be thoroughly thrashed out, and in some cases Patrols hold their own debates, have their own special rules, and run their own magazine. There is a Lone Patrol in a village in North Wales which holds a very fine reputation as the result of four or five years of strenuous scouting, but it must be remembered that every Patrol is in many respects a Lone Patrol—that is to say, that it is a self-contained, self-reliant community, which goes about the world seeking to do its duty to God and to the King, to help other people at all times, and to obey the ten Scout Laws. It realises that it cannot help other people at all times unless it knows how to help them. This is why the Patrols devote so much time to acquiring technical knowledge.

CHAPTER XII

PATROL COMPETITIONS

THE most helpful of all the methods of fostering the Patrol spirit is by having a continuous competition between the various Patrols. By "continuous" is meant that as soon as one competition is over the next one has begun. In most Troops it will be found best to arrange things in the nature of a six-monthly or even three-monthly contest rather than as a competition of a year's duration. If the period is too long, it is found that the Patrols which get far behind in their marks tend to lose interest and become slack. On the other hand, where the competition takes place twice or four times a year, the interest and excitement is always kept alive, and a Patrol which gets far behind will not have to wait many weeks before making a fresh start in a new struggle for supremacy.

The important question to be considered is what the competition is to be for. If a Scoutmaster decides this question by himself he will find that the Patrol Competition falls flat. It has already been pointed out that a Scoutmaster who is thinking what *he* wants and not what his boys want can hardly complain if he fails to find much scouting enthusiasm in his Troop. The question as to what the subjects for competition are to be

is, therefore, one for the Court of Honour. In fact, where there is a Patrol Competition, a weekly meeting of the Court of Honour is almost indispensable.

The general principle of the Patrol Competition is that there should be points for every subject in which all the Patrols have an equal opportunity of competing, and points should be awarded in such a way that the youngest Patrol, or smallest physically, has as good a chance of winning as the oldest and biggest. It is certain that the Court of Honour will unanimously decide in favour of points for attendance. A good method is to give a maximum of 100 points for six months, and, perhaps, five points off for the non-attendance of any boy at a compulsory parade. If the Chief's Patrol Report Form be used, the competition can be fixed upon the percentage system. (The percentage of attendances is given on the back of the form for the purpose of comparing the merits of the respective Patrols.)

It has already been mentioned in a previous chapter how either the Scoutmaster or the Patrol Leader makes a note of all absences at a parade. The names of those absent in each Patrol are read out at the Court of Honour, and the Leader is asked whether he can give any reason for the absence of Scout Brown from his Patrol. If he has no adequate reason to give, five points will be taken off. If he gives a reason, it is for the Court of Honour to decide whether it is adequate.

In any case an absent Scout should inform his Patrol Leader or Second beforehand that he cannot attend, and on the parade night the Leader will then be able to account for all his Patrol to the Scoutmaster. If a boy is found to have had a proper reason for being absent, but to have omitted to inform his Leader beforehand, the Court may decide that he is to lose two or three points instead of five.

In towns it will be found that much of the time of the Court of Honour is saved by making some general rules with regard to absence from a parade. For instance, in most London Troops it would be laid down that attendance at Evening Classes counts as a parade, provided that the Scout notifies the Court of Honour in advance.

The Court will probably also decide that there should be points for badges earned during the six months. They might give five points for each badge earned. Perhaps more for a First Class or King's Scout badge, and perhaps two points for a Tenderfoot. These are only suggestions, but it is often found that by giving a special mark for a certain badge the Court of Honour may encourage the Troop to work hardest for the badges which are the most important to get. Points may further be allotted for competitions in Knot-tying, Signalling, First Aid, Fire-lighting, Relay Racing, and any other badge work. A good method of running a Knot-tying competition is by presenting each boy with a piece of cord, by telling him to hold it behind

his back, and then by giving the order that he should tie a bowline. At the end of a minute "time" is called. The Patrol that has tied seven Bowlines will have seven points and the Patrol that has tied two Bowlines will have only two. A Fire-lighting competition may be conducted by giving each Patrol a box of matches and a billy, and by awarding points for the Patrol which first produces a cup of boiling water. An examiner once decided upon an omelette as the final test instead of boiling water, but he found himself confronted by the unanswerable riddle as to "What is an omelette?" He found that the only answer was, "Something that cannot be mistaken either for a pancake or for scrambled eggs."

Some member of the Court of Honour is certain to suggest points for smartness, but the marks for smartness should certainly be fairly small, for it is rather an invidious and difficult thing for either the Scoutmaster or anybody else to decide fairly which is the smartest Patrol. Smartness in camp is easier to judge upon, and one may certainly have a competition for the best kept tent. It should be borne in mind, however, that a smart Patrol does not so much imply one that has got military polish but rather a Patrol that is always workmanlike and alert. A good Patrol for instance, carries out orders at the double.

In a Troop of fairly well-educated boys, it is an admirable thing to have a six-monthly examination on "Scouting for Boys." Each Patrol might

select two of its members to compete. The paper would, perhaps, be set by the District Commissioner or District Scoutmaster. It might also be a good thing to have a competition for the best Essay on Scout Law, or for the best Diary, one Essay or Diary to be sent in from each Patrol.

One Troop has a competition for the best record of Patrol good turns. It might be thought at first that this would tend to make the boys priggish, but as a matter of fact it has been found to have just the opposite effect. At any rate it does a great deal to remind the boys to do their kind actions every day.

There is no reason at all why the subjects for competition should always remain the same. The Patrol Competition should be elastic, and its object should be to encourage the Patrols in their scouting work and to keep alive their keenness and enthusiasm. Boys like competing against one another, and one can hardly have too many subjects for competition. Some of the best Troops find that the winning Patrol usually gets anything from 500 to 1,000 points by the end of the six months.

It will now be asked what is to be the reward for the winning Patrol. Some Scoutmasters arrange that the Scouts of the best Patrol wear special medals or decorations. This is contrary to the spirit of the Headquarters rules, and should, as far as possible, be avoided. There are plenty of official decorations for boys who are ready to work for them, and a multiplicity of

unofficial badges is to be discouraged. When the boys are free to decorate the walls of their own headquarters it is an admirable thing to have an Honours Board. The name of the winning Patrol for every six months should be put upon this board, and perhaps the name of the Patrol Leader in brackets underneath. In some cases it may be a good thing to have a Patrol Cup or Patrol Shield. Excellent shields are sold by Headquarters for this purpose. The winning Patrol Leader might be entitled to have this shield at his home for a fortnight, and other members of his Patrol for a week, and for the remaining weeks it would be kept at the Troop Headquarters. Another thoroughly practicable way of rewarding a Patrol is by allowing it the privilege of carrying the Troop colours until another Patrol defeats it.

If a Patrol Leader is not keen that his Patrol should win the competition, there is something wrong either with him or with his Scoutmaster. The Scouting Spirit of one of them wants doctoring.

(N.B.—It will have been noticed in the above chapter that the word "points" has been used rather than the word "marks." To some boys the term "marks" is unpleasing as being rather too reminiscent of school.)

CHAPTER XIII

THE PATROL AT PLAY

SOME cynical Scoutmaster may observe that play forms a comparatively insignificant part of Scouting, and that it is superfluous to devote a chapter to this subject. I know that somebody would tell such a Scoutmaster to "read page 1 of 'Scouting for Boys.'" This, however, would be a mistake, as "Scouting for Boys" has no "page 1." It begins with Chapter One on page 13. The first two sentences are as follows :—

> "Instruction in Scouting should be given as far as possible through practices, games and competitions.
>
> "Games should be organised mainly as team matches, where the Patrol forms the team, and every boy is playing, none merely looking on."

Games, then, are to form a very important part of Scout training. Scouting itself may be described as "the grandest of all games." It must be remembered, however, that whether it is a big game or a small game, whether it is an indoor game or an outdoor game, whether it is a contest of muscles or a contest of wits, the essential thing is that the Patrol should form the unit, and that nobody should be a spectator.

It is not necessary to elaborate the splendid

games that Scouts may play. The Chief himself has written a book on this very subject—a book which every Scoutmaster should possess. Nearly every part of the Scout training can be converted into a game. The previous chapter on Patrol Competitions has explained roughly how this may be done. The Scoutmaster must use his imagination, and if he is himself unimaginative, he must make use of the imagination of his boys. His own ideas may fail, but those of his boys will be almost as fertile after two years of Scouting as they were at the beginning.

In one Troop they have certain times on parade at which any boy is entitled to pretend that he requires immediate attention in the way of First Aid. The boy unexpectedly dashes out of the room saying that his clothes are on fire. Alternatively, he has an epileptic fit or falls off a ladder into the street. His case is taken seriously, and he is attended to in the proper way. One boy who scalded his chest with a kettle was so badly damaged that he had to be carried home on a stretcher, and he was not allowed to turn out at the next Troop parade! Several Scouts visited him at his home to make inquiries, and his Scoutmaster was annoyed because his parents refused to allow him to go into hospital!

Signalling, Swimming, Pathfinding, Kims Game, and most other things should be taught in the same imaginative way.

The result of playing all games with the Patrol

as the team is not only to foster the Patrol Spirit, but also to give the Patrol Leader a most exact and detailed knowlege of the various abilities of all the Scouts in his Patrol.

CHAPTER XIV

PATROL GOOD TURNS

A LEADER with the Leather-workers' badge was asked the other day why he had got it. He was a London Scout, and he explained that the members of his Patrol were too poor to take trams into the country on Saturday afternoons and that some of the parents would not let them walk as it wore out their boot-leather. He found that the remedy for this state of affairs was to learn how to mend boots, and he devoted one evening a month to helping the poorest Scouts in his Patrol in this way.

The object of the Badge System is obviously not only for a boy to earn his badge, and to get it, but also that when he has got it he should use it as frequently as possible. The Ambulance Scout should certainly look after the cuts and colds of any other boys he has to deal with. A Scout with a Missioner's badge is *allowed* to do Missioner's work. This is a great honour. In one of the London Associations a League of Good Service Scouts has been formed. The Association have got into touch with a Society for the Blind. A Patrol undertakes to look after and help one blind person for two or three months. This means that every week two different Scouts in the Patrol are selected to visit the case. The boys go into the

house with smiles, keep their smiles when they get there, read the evening paper, sometimes take a gramophone with them, get books out of the Braille Library, and make themselves generally helpful and agreeable. It is a great thing to have a Patrol definitely performing some such collective good turn throughout the year. It does much to make them realise the Chief Scout's suggestion that Scouts should be like the knights of old, going out into the world doing good turns. The ancient knights often rescued maidens in distress, roped to trees in sylvan glades or tied with chains on perilous crags. If the modern knight of the bare knees finds that his distressed maiden is an old lady of eighty who lives in a garret and has lost her sight—well, perhaps it is worth while being a modern knight after all!

At any rate, there is no reason why every good Patrol in the Movement should not be doing some continuous Patrol good turn. This is equally possible in country and in town. In a country village Scouts can always help by visiting some old couple and helping them to dig their garden or to mend their chairs. In a town there are plenty of charitable agencies which will supply any amount of friendly work for willing Scouts to do.

CHAPTER XV

INTER-PATROL VISITING

It is important that every Patrol should stand for something; it should know what it stands for. All the Patrols in the country should stand for the ten Scout Laws, but they should also stand as a unit that is able to do some collectively useful work. That is why the Chief recommends Patrol specialising. A Patrol should be a First Aid detachment, or should be able to build a bridge, or should be a section of cyclists, or should be a society of naturalists, or should be a handful of handymen, or should be a conglomeration of cooks.

They may also be a band of nigger minstrels, a collection of clowns, or an assortment of Indian war dancers. If each Patrol tries to be something of this kind, the Scoutmaster has no difficulty in arranging a successful concert for the augmentation of Troop funds.

At the "Patrol in Council" the Patrol should from time to time review their work and consider exactly what they are collectively able to do. It is in this matter that Inter-patrol Visiting is found to be such a splendid stimulus to Patrol development.

The idea is this :—One evening the Crocodile Patrol of the 10th Timbuctoo pay a visit to the

headquarters of the 1st Khassambara. It is rather a long journey, but on arrival they are warmly welcomed and are asked to give some performance. They open their programme with the "Dance of the Crocodiles." Their hosts then give them a display of signalling and of trek-cart drill. The Crocodiles reply by showing how clever they are with the single-stick. Their hosts may finish the programme by showing them one or two excellent games which are the special knowledge of the 1st Khassambara. After buns and ginger-beer the Crocodiles swim home. A week later the Khassambara Antelope Patrol will pay a return visit to Timbuctoo. They will give a display of splicing and of physical drill. Their hosts will then show them how to make Sahara Scout uniform. As this will not take long, they may cook their guests a little supper and join them in an informal concert before sending them home.

The object of Inter-patrol Visiting is two-fold. First of all it does much to develop the individuality of the Patrol, and secondly it increases the knowledge and enlarges the outlook of those Troops which practise it.

CHAPTER XVI

PATROL IN CAMP

"In Scouts' camps the tents are not pitched in lines and streets as in military camps, but are dotted about, 50 or 100 yards or more, in a big circle round the Scoutmaster's tent. This keeps each Patrol separate as a unit."

"Each Patrol usually has a tent to itself well away from any others, but within call of the Scoutmaster's tent."

"The Patrol Leader may make his own little tent or shelter outside his Patrol tent, but close to it."

There is during the whole of the scouting year no more marked and certain opportunity of making the Patrol realise its importance as a self-contained unit than during the summer camp. The Patrol Leader is absolutely responsible for the order and discipline of his tent, and at the end of the camp the Patrol which has kept its tent the smartest usually receives some kind of recognition. If possible, it is an excellent thing to make each Patrol always responsible for its own cooking arrangements. This may be impracticable in big camps or in camps of a week's duration, but it usually works well where the Troop goes under canvas for a week-end or for one night. In such cases it may save the trouble

of taking out unnecessary cooking appurtenances.

When the whistle or Troop Call has sounded for meals, for service, or for any parades, the Patrol Leader will "fall in" his Patrol in front of the Patrol tent, and will afterwards march his Patrol in file to the marquee, if there is one, or will double them to the Scoutmaster for the Circular Rally. (In an ordinary Scout camp a whistle is much more Scout-like than a bugle, as being less noisy and less calculated to disturb the people living in the neighbourhood.) The Circular Rally may be constantly used in the daily camp routine.

If the Patrols are not doing their own cooking, a different Patrol should do the cook's work every day. Another Patrol may be responsible for the waiting at table, and another again may be put on to the work of keeping the camp clean. All the camp work, in fact, will be carried out by each of the Patrols in turn, so that they may each get as much varied experience during the week as it is possible to give them. In the case of some Troops which have been in existence for four or five years the Scoutmaster may allow the Leaders to take their own Patrols into separate week-end camps. This is sometimes an excellent thing, but should be regarded as a special privilege rather than as a common practice. It is a privilege which a Patrol Leader may get by several years' earnest and honourable Scouting.

CHAPTER XVII

DIFFICULTIES

It is possible that having read up to this point, a Scoutmaster may be thinking to himself, "I quite agree that the Patrol System is the best way in which a Troop can be organised and conducted, and am fully aware that many of the best Troops in the country are run entirely upon these lines, but in view of the exceptional circumstances in which I am placed it is quite impracticable to adopt Patrol Training in my own Troop." One Scoutmaster puts forward the peculiarity of his boys—their exceptional fickleness or their surprising solidity—another speaks of their scattered homes and of long distances to be traversed on dark winter nights. One Scoutmaster finds that in his Troop there are peculiar difficulties with regard to the older boys, while another discovers that he is singularly situated with regard to the younger ones. One man cannot work his Troop in Patrols because he has got no Assistant Scoutmaster, and another finds it impossible because he has a wife and three children and has to work late at the office.

The point to remember, however, is that there is no Troop, either in town or in country, which will not be all the better for working on the Chief Scout's lines. Let it be at once admitted that there is hardly a Scoutmaster in the Brotherhood who is not an exceptional man working with extraordinary boys under unusual conditions with

peculiar difficulties! That is the whole charm of it. The Movement itself is peculiar—peculiarly inspiring—and to make it a success one requires peculiarly helpful and original methods of training and organisation. Such methods are summed up under the heading—"The Patrol System."

Again, a Scoutmaster may say, "I believe in this system of training, but I have run my Troop on other lines for two or three years and it is not possible now to make a change. If I could start again it would be different." May it, therefore, be stated here beyond any impossibility of ambiguity or misunderstanding that the Patrol System is no cut-and-dried plan, but arises from a special attitude of mind—a belief that the character training and education of a boy should be evolved from within rather than imposed from without. The boys, in fact, must make themselves into Scouts—nobody else can do it for them. The shirt and shorts may be imposed from without, but it is only out of the heart and mind of the boy himself that the Scouting spirit can be successfully evolved. This attitude of mind does not take years to produce. It comes within a week by re-reading "Scouting for Boys" *from the boy's point of view.*

The way to start the Patrol System is by having a preliminary talk with the boys about the idea of the Patrol as a self-contained unit, and then without any waste of time by establishing the Court of Honour and the Patrol Competition as two permanent Troop institutions. The other developments will come by themselves.

CHAPTER XVIII

HOW TO START A TROOP ON THE PATROL SYSTEM

ANYONE who has had experience of Scouting will have at least two words of definite advice to give to a friend who is just going to start. They are these: "Begin small." It is hardly possible to begin with too few boys, and it is very usual to begin with too many. In the earlier chapters it has been pointed out that to work the Patrol System at all successfully it is necessary to give to Patrol Leaders and Seconds greater ideas and greater knowledge than the boys whom they are expected to command. The idea of the Patrol System should be adopted from the very beginning.

We will take it that the prospective Scoutmaster has held a meeting of boys in connection with his Church, Club, Sunday School, or of boys in his locality. He should try to get some good speaker to explain to the boys what the Scout movement means. For this purpose he may get his District Commissioner or some Scoutmaster in the neighbourhood who has had experience. He will also speak to the boys himself. He will tell them that he will start a Troop in three or four months' time, but that to-night he will take the names of all those who think they would like to join. He will select ten or twelve of the keenest boys and begin training them at once. After the first fortnight he will only retain eight. These will pass their Tenderfoot tests and take the Scout Promise. They may then be entitled to wear uniform. He

will spend the following months in teaching them their Second-class tests. The time it takes a boy to become a Second-class Scout depends upon the boy's age, education and surroundings. If special attention is given to the boys, the period should be anything from four to six months. When these boys have become Second-class Scouts the Scoutmaster will appoint Leaders and Seconds. If his eight boys are all reliable he may appoint four Leaders and four Seconds, or otherwise he may make only three Leaders and three Seconds and put the other two boys into the ranks. He will now communicate with the boys who originally gave in their names, he may also hold another meeting, and he will now definitely make up his Patrols and start his Troop. If he has got three Leaders and three Seconds, he will take in thirteen more boys and make three Patrols of seven. This is an excellent number to have for the first year, although in certain cases, especially in towns, it is difficult to refrain from taking in a considerably larger number.

It may be pointed out that the enthusiasm of the boys who came to the original meeting will be very much on the wane after three or four months of waiting. Quite apart, however, from the fact that the enthusiasm of boys can always be speedily revived when necessary, it will also be found that a boy who has been waiting two or three months and still wants to be a Scout will develop into a better article than a boy who merely joins through being carried away by the excitement of the moment.

In a large number of cases a prospective Scoutmaster will find that the reasons against starting with only a handful of boys are almost overwhelming. In such cases one must give the same recommendation as before, "Begin small," and one would urge from the very earliest moment that the Scoutmaster should make up his mind to give special facilities to his Patrol Leaders and Seconds. In any case, until the boys have passed their Tenderfoot tests his Leaders and Seconds will not be appointed. Sometimes the appointment may be deferred until the boys become Second-class Scouts. This, perhaps, applies to the country more than to the towns.

Before appointing a Leader the Scoutmaster should always tell him exactly what will be expected of him, not only in the Troop, but also by the Chief Scout and by the Scout Brotherhood. Unless he is keen to undertake the job, it is a great mistake to appoint a boy at all.

The essence of this suggested method of starting a Troop is that the Leaders and Seconds should be given chances of remaining always a good deal in front of the other boys both in Scout knowledge and in Scout experience.

May this book close with the words with which it began, the words of the Chief Scout in the first edition of "Scouting for Boys": "In all cases I would strongly recommend the Patrol System, that is, small permanent groups, each under responsible charge of a leading boy."

LETTERS TO A PATROL-LEADER

[FIRST SERIES]

THE SCOUT LAW

Letters to a Patrol-Leader

THE SCOUT PROMISE.

My Dear Jim,

I have just got your letter telling me that you are to be a Patrol-leader. After your two years of Scouting you have certainly deserved it. The great thing about your appointment is that it shows that your Scoutmaster trusts you. It is up to you to show your Scoutmaster that he is right.

You tell me that you mean to have the finest patrol in the Scout Movement. If that is what you are out for, you are up against a pretty tough job, but it is something to be a Leader who is ready to have a try.

It is not succeeding that makes a man so much as trying. If you go on trying hard enough, success will come; but when it does come you need not bother very much about it.

Trying gives a man big muscles, but if a man bothers too much about success it sometimes gives him a swelled head.

The first thing you have to make up your mind about if you want to be a leader is where you want to lead the people who are going to follow you.

There are six other chaps in the Kangaroo Patrol besides yourself. They can jump along pretty well if you tell them where to jump to; but, when I see a lot of Kangaroos jumping about in no particular direction, it makes me feel that it is the Leader himself who had better hop it and give the chance to somebody else who is a bit more of a Scout.

Your job, then, as a Patrol-leader, is to produce seven good Scouts, one of them being yourself, and every time you creep or crawl or walk or run in the direction of good Scouting you are on the road that your Chief asks you to take.

Some people think that a Scout is a bloke with dirty knees and a big hat ; other people believe that he is a boy with a clean mind and a big heart.

As you go about the world wearing your Tenderfoot Badge in your buttonhole, you will find that people have mixed ideas as to the meaning of Scouting ; but, so long as your own ideas are not mixed, it does not much matter about those of anyone else.

There is only one definition of a Scout.

A Scout is a boy who stands holding up his three fingers and says :

> " I Promise on my Honour to do my best—
> *First*, to do my Duty to God and to the King ;
> *Secondly*, to Help other people at all times ; and
> *Thirdly*, to Obey the ten Scout Laws."

Every boy in the world who has taken that Promise is a Scout, and without taking it nobody can join the Scout Brotherhood.

But the Leader of the Kangaroos must be more than a Scout ; he must be a good Scout and not a bad one.

The difference is this :

A bad Scout is a boy who has taken the Promise and does not care very much about it ; while a good Scout is a boy who takes the Promise with pride, and is trying every moment of the day to keep it.

A good Scout is always thinking about his Promise ; he repeats it to himself in order to remind himself of it. He knows the Scout Laws by heart, and he knows, too, what they mean. He knows what they mean through having practised them.

Unless you know what a law means, you cannot keep

it. On the other hand, if you practise it, you find that it has a grand meaning which you would never have discovered if you merely learnt it out of a book.

You have made up your mind, then, to have a good patrol; and a good patrol means a patrol of good Scouts.

You are going to meet your patrol for the first time on Thursday night. Make it quite clear to the other chaps what Scouting means—that you intend not only to remember your Laws, but also to carry them out—and the moment you begin trying to practise the Laws you will find that you want to work for some of those fifty-three badges you were talking to me about the other evening on your way back from work.

You will tell your patrol that they cannot rescue a drowning man by taking off their hats to him and by offering him a seat on the bank of the river instead of a bed in the middle of it.

You will tell them that you cannot help a horse that has got entangled with its harness in the street by stroking its neck and offering it a lump of sugar.

You will explain to them that you cannot help a blind lady across the street if you are too blind yourself to notice her existence, nor can you prevent your pancake on Shrove Tuesday from turning into a scone merely by knowing that the ingredients are flour, milk, and eggs.

In order, then, to be a Scout, you must *practise* Scouting. You cannot practise Scouting unless you know something about it, and you cannot know much about it unless you are ready to learn.

One of the best ways of learning is to go in for the Scout Badges. You begin by being a second-rate chap, we call it Second Class, and you go on afterwards and get your First Class Badge and make a bid for some of the fifty-three others, with the Gold Cords in the distance.

If you take a large slice of bread and jam in camp,

somebody else may be a slice of bread and jam the less; but if you take an Ambulance Badge or a Pathfinder's Badge, you will find that somebody else—six others, perhaps—is an Ambulance or Pathfinder's Badge the more.

Badges are rather like chicken-pox. When the spots begin to come out, you know that you are getting them yourself, but you are not sneaking anybody else's. In fact, being a generous-hearted sort of fellow, you are giving even more than you get.

It is just the same with Badges; if you are a good Leader, you get one and give six away to your patrol.

Well, Jim, you will be working very hard with your boys during the coming months; but the great thing is to make them feel the whole time that the backbone of Scouting is the Scout Promise and the Scout Laws.

The best way is to devote a quarter of an hour to the Scout Laws whenever you meet.

You can take one Law each time and explain as best you can what it means. You will then ask your patrol what *they* think it means, and, between the seven of you, you ought to get some splendid ideas.

The next week, when you meet to discuss another Law, you will ask the patrol whether they have found out any new methods of keeping the one which you yarned about a week ago.

In this way the knowledge and keenness of the patrol will always be increasing, and the Scout Law will begin to take a very large part in the daily lives of the Kangaroos.

Your sincere brother Scout,
ROLAND E. PHILIPPS.

SCOUT LAW No. 1—
A Scout's Honour is to be Trusted.

My Dear Jim,

Your Scoutmaster is quite right to tell you that you can do without a Second for the first month. He is going to carry out the Chief's wishes by letting his Leaders choose their own Seconds, and until you have got to know your Scouts very well you would not be certain as to which was the best boy to assist you. It will help you afterwards to have had a month before making your choice.

This week you are going to make a start by telling them about the first Scout Law.

One of your brother Scouts may raise the question as to why the Law is not put in the form of other laws.

A law is usually put in the form of a command, and instead of "A Scout's Honour is to be Trusted" and "A Scout is Loyal to the King," one might expect to find "A Scout must always speak the Truth" and "A Scout must be Loyal to the King."

The difference between Scout Laws and ordinary laws is this:

A Briton will still remain a Briton even if he is continually breaking the laws of his country; but a Scout who continually breaks his Laws will not remain a Scout. This is a very important point to remember.

When the Chief says, "A Scout's Honour is to be Trusted," he means that, unless a boy's honour is to be trusted, the fact of his wearing Scout uniform and of carrying out Scout practices will not in itself make him into a Scout. The ten Laws are worded as facts.

The Chief tells you what a Scout is. A Scout is a boy who is honourable, loyal, useful, a friend both to human beings and to dumb animals, courteous, obedient, cheery, thrifty, and clean.

A boy who is not trying to be these things is not a Scout, however many badges he may wear on his arm. This should be made clear to every boy in the Movement, and I know that you can be trusted to make it clear to your patrol.

When the Chief wrote the first Scout Law, he had a vision of a world filled with a new race of boys and men who had got no secret schemes hidden away, no secret thoughts kept in the background, no secret sins unknown.

Everything would be open and straight and clear as the day, for the brotherhood of men would be a brotherhood of Scouts, and a Scout's Honour is to be Trusted.

You will read about brave men and brave women who have sacrificed their pleasures, their comfort, even their lives, for honour's sake, and Scouts will try to Be Prepared to do the same if ever called upon.

A boy will tell you that he is working at a hosier's shop. A customer comes in and asks for socks, and he finds that he has not got the size required. His boss expects him to take the nearest size in stock, and to tell the customer that they will fit, even if he knows this to be untrue.

If a Scout is asked to say this, what is he to do? The answer is that "A Scout's Honour is to be Trusted wherever he is."

It is the same thing in a fruit shop, where a boy is told that when questioned by a customer about any fruit, he is to say that it is "fresh in" that morning.

In many different kinds of employment a boy is expected to be not quite honest; but if a chap is a Scout, he is ready to be sacked rather than tell a lie.

It wants some pluck to tell the truth when it means the prospect of losing a well-paid job, but it is worth losing one's job if one is winning a fight that will help one's brother Scouts.

I told you that a Scout is always on his honour—

not only when somebody is there to say, "I trust you on your Honour," but also at every moment of his daily life, when the voices of thousands of Scouts all over the country and all over the world seem to be whispering into his ears, "We trust you on your Honour to be a real Scout."

And when I find a boy trying to get chocolate out of a slot machine by putting in things which are not pennies ; or when I see a boy hastily getting off a tram in order to complete a halfpenny journey before the conductor has had time to collect a halfpenny fare ; or when I see a boy or a man getting through the fence of a football ground to avoid paying to enter at the gate ; or when I hear of a man who gave the wrong ages of some boys whom he is taking into camp in order to get them through with half-tickets—when I come across these things, I only wish that instead of 200,000 Scouts in the Country we had got 2,000,000, in order that the ideals of a Scout might drive away every bit of meanness and every small dishonesty which takes place to-day.

You will tell your Scouts that if a boy is working in an office and he makes use of his employer's note-paper or pencils without permission, he is not keeping the first Scout Law.

You will tell them, too, that the Law is being broken by a Leader who writes out patrol notices during office hours, not necessarily because he is taking his employer's notepaper, but because he is taking his employer's time.

To take somebody else's time is in many cases every bit as dishonest as to take their stamps or their money.

Some people tell you that all this is an impossible ideal, that such a high standard can never be more than a dream.

But a Scout will not mind about what people say so much as what he himself is trying to do.

If there is not a very high standard of honour in

business now, he knows that it is worth while being a Scout to try to raise the standard.

If there is a great deal that is dishonest and unfair and underhand, he is going to try to be one of those who bring about a glorious change.

So every day the Kangaroos will go gladly to their work, realising that a Scout must never in any circumstances tell a lie, and knowing that for them, at any rate, there can be no tampering with honour or with truth.

Your sincere brother Scout,
ROLAND E. PHILIPPS.

SCOUT LAW No. 2—

A Scout is Loyal to the King and his Officers, and to his Parents, his Country, and his Employers, and to those under him.

MY DEAR JIM,

Your patrol seem to have thought of a good many things in connection with a Scout's Honour that I did not mention in my letter, and you will find each time that my own ideas on the different Scout Laws merely touch the skeleton of the question, and that you will only get at the real thing by talking things over with your brother Scouts.

When you tackle the second Scout Law, you will find that you are not confronted with such personal difficulties as you were in the case of the first, and you will find also that the hardest boy you ever have to tackle will have some ideas of the meaning of loyalty when he has no idea of the meaning of truth.

Loyalty has its outward signs as well as its inward meaning, and these signs are things which no Scout will pass over or easily ignore.

A Scout is Loyal to the King and to his Country,

and as a sign of loyal courtesy he is glad and proud to stand at the Alert on the playing of "God Save the King."

You will find that, at the finish of many entertainments, people hurry away from their seats without paying any attention to the playing of "God Save the King." It is up to a Scout to set an example to the others, and before long things will change for the better through the practice of the second Scout Law.

We honour and respect the King as the representative head of our Country and of the great British Empire; and as Scouts we not only honour and respect, but also love him, believing that he is earnestly striving for the good of his people, and that he is setting the highest standard of what we mean by "an English gentleman."

In the Scouts we have the privilege of knowing that the King is our patron, and the happiness also of knowing that the Prince of Wales is one of ourselves, through the fact that he is the Chief Scout of Wales.

You will remember that a Scout salutes the Union Jack as the symbol of the Country's unity, and he also salutes officers of the Navy and of the Army because they hold the King's commission.

The best way of being loyal to the King is by being loyal to the Country.

I asked a Patrol-leader once what he meant by loyalty to the Country, and he answered:

"The way to be loyal to the Country is by being a Scout."

That is a splendid answer, because if you are loyal to your Country you want to make her a present, and you can make her no better present than that of a kind, clean, manly, true Boy Scout.

No good Scout will ever speak against his employer, because that is disloyal.

Some chaps manage to raise a laugh amongst their pals by saying something against their boss or the

firm for which they are working. But you will find that in the long run his pals do not think much of a chap who speaks against his employer.

A boy who is disloyal to his employer will probably be disloyal to his parents, and a boy who is disloyal to his parents may at any moment become disloyal, also, to his friends.

I remember an office where the manager was a very small man, although he had a good deal of sense. There was a big, hulking fellow working under him who continually tried to be funny at the expense of his seniors.

He used to go about asking the riddle: "Why is Mr. —— like the definition of a point?" He gave as the answer: "Because he has position and no size." His manager got to hear about this one day and sent for him.

"Well, sir," he said. "I understand that I am similar to the definition of a point as being a person of position but of no size. In future, you will differ from me in this important respect, that you will be a person of size but from henceforth of no position."

You may be asked a question about strikes.

Supposing in some big industry such as that of coal-mining, or on the railway, the Trades Union to which you belong gives you an order to go on strike against your employer?

Loyalty to your Union tells you to strike, but loyalty to your employer tells you to stick to your job. What is a Scout to do?

It is a fair answer to say that in all the larger industries, and probably in many of the smaller ones also, it is fully recognised as a right that employees should join their Union if they wish to do so.

It is also understood that, as conditions exist at present, to strike is one of the recognised methods of industrial warfare, and that in certain straitened circumstances the Union may resort to the strike as a

weapon for bargaining just as the employer may resort to locking out his workers.

Strikes and lock-outs cause so much misery, however, that every good Scout will hope that the day may soon come when we can do without them.

Nothing is more likely to bring about that day than the practice of the ten Scout Laws, both on the part of the employees and also on the part of the employers.

You will speak to your Scouts very strongly about loyalty to their parents, and the fact that you played the game so well at home a few weeks ago when your parents were in trouble will make what you say to the boys carry a great deal more weight, especially with those who know you

The beginning of loyalty to parents is never in any circumstances to say anything against them, either seriously or in fun, nor to allow anybody else to say anything against them.

I saw a small, ragged Patrol-leader teaching his patrol Scout Laws one night at a headquarters in Poplar.

" What you have to do, chaps," he said, not noticing that I was walking up to the group he was talking to, " is to stick to 'em."

I asked whom you had to stick to and when.

" I was speaking about being loyal to your parents, sir, the second Scout Law. You have to stick to 'em always through thick and thin, or you ain't really a Scout at all."

That, after all, is the secret. A Scout is loyal not only to the King and his Country, his officers, his employers, and his parents, but he is loyal to the men and women and children amongst whom he lives. That means that he sticks to them through thick and thin, and tries to do his best for them.

Otherwise, in the words of that small but splendid Patrol-leader, " He ain't really a Scout at all."

Times may come, of course, when two loyalties

seem to conflict, when you feel that a situation has arisen in which it is impossible to be loyal to two people at the same time.

For instance, if you find one of the boys in your patrol smoking, loyalty to your Scoutmaster might tell you to report him, and loyalty to your brother Scout might tell you to say nothing.

The answer in this case, and in many others of the kind, is that, to say nothing if you find a boy in your patrol smoking, is not loyalty but cowardly leadership.

If you find a chap going wrong, it is your job as a Patrol-leader and a brother Scout to set him right. This is not done by running off to your Scoutmaster, but by speaking to the boy himself.

You will appeal to him in every way that you can—the way in which you do so depends very much upon the boy—and it is only after having tried every other means that you bring the matter before your Court of Honour and you ask your fellow Patrol-leaders and Scoutmaster their advice.

You are never loyal to anybody by helping them to go wrong. If you really mean to stick to them, you will be trying to enable them to go right. In this way you will strengthen your own character, at the same time being able to help a friend.

Your sincere brother Scout,
ROLAND E. PHILIPPS.

SCOUT LAW No. 3—
A Scout's Duty is to be Useful and to Help Others.

MY DEAR JIM,

They are starting a new troop in Bethnal Green I was yarning to the chaps the other night about Scouting. They were a splendid crew of about forty boys, all of whom were eager to join.

I told them of a small boy who jumped out from a crowd of staring and frightened people to stop a runaway horse that was galloping down the road. I described how difficult a thing it was to do, and how plucky it was of such a small chap to take the risk of trying it.

I asked the boys why they thought he had tried it at all. Their answer was :

" Because it was his duty, sir."

I told them of a particularly gallant act where a woman fell over the edge of a pier just as a big liner was coming alongside, and a boy of thirteen dived down into the water and got her out of the way just in time to avoid being crushed.

I told them of the crowd of people, strong men, many of them, who were standing on the side shouting but doing nothing to help, and I asked them why this boy had been the one to make the first dive into the water.

They gave the same answer as before :

" Because it was his duty, sir."

The answers that these boys gave me that night showed that they had already learnt a good deal about Scouting in a better way than by hearing a Commissioner talking to them.

They had learnt it by reading of the generous deeds and heroic actions performed by Boy Scouts all over the world, and they had learnt it by their personal acquaintance with the Scouts in their own neighbourhood, who, in spite of constant failure, were continually trying to do their duty in the spheres of everyday life.

You will soon be meeting your patrol to speak to them on the third Scout Law, the Law of Duty.

Duty is not the same for everybody. Some people have one duty to perform and some another. It may be one man's duty to emigrate to Canada, while it is another man's duty to look after his mother in England.

It may be one man's duty to work as hard as he can for eight or nine hours every day, while in a certain case it might be another man's duty to take a month's holiday for the sake of his health. But the duty of every Boy Scout is the same.

"A Scout's Duty is to be Useful and to Help Others."

The Chief Scout goes on to say that the Scout will do his duty before anything else, even though he gives up his own pleasure, or comfort, or safety to do it. He must Be Prepared at any time to save life or to help injured people.

The question you must ask your patrol is not: "Do you want to do your duty?" but "Can you do your duty?"

A Scout's Duty is to be Useful, but he cannot be useful by merely wanting to be. You must learn how to be useful and how to help others.

A great deal of the Scout training is based upon the knowledge that, unless properly trained, one is quite unable to be loyal to the second Scout Promise and to keep the third Scout Law.

If a man has broken his leg, you cannot help him by knowing how to cook rice pudding and how to make a model aeroplane to take him home in.

If you find that one of your brother Scouts is walking about the streets on heels made of leather and soles made of flesh owing to the absence of that particular portion of his boots, you will not help him by being able to tie six kinds of knots blindfolded, nor by blowing a bugle into his left ear, but only by knowing something about the work of a cobbler.

A Scout finds that, if he really means to help others and to make himself useful, he must learn a little about everything, and a good deal about as much as he can.

The principle of knowing something about everything and everything about something is quite a good one for all Scouts to remember.

A Scout who means to be useful will work very hard to get his Proficiency Badges. He will be keen to get them, but he will be keener still to deserve them. There will be no idea of swank in his mind when he wears them on his arm.

A Scout will not merely win his Badges, but he will look for opportunities of using them.

The way to use an Ambulance Badge is not to run about looking for people with fractured thighs; nor will an Ambulance Scout be continually getting opportunities of practising what a Tenderfoot once aptly described as "artificial perspiration."

The Ambulance work which a good Scout will practise is the attending to cuts and wounds amongst the other boys in his own troop and his own patrol, and also amongst the little boys whom he may meet from day to day in the street where he lives.

A Scout who is looking for broken thighs is like the man who was waiting for the river to flow past so that he might cross on dry land. He was still on the bank when he died. He died of a broken heart and never so much as hitched up his trousers to have a paddle.

A Missioner Scout can always find missioner work if he likes to look for it. In Hackney, some of the Missioner Scouts give up one night a week to visiting the blind.

In the same way, Scouts may make arrangements to pay regular visits to the children's wards in some of the big hospitals, and also to cheer up crippled people by taking them books and newspapers in their own homes.

A good Leather Worker may show his loyalty to the third Scout Law by giving up one evening a month to repairing the boots of the poorest boys in his patrol.

A Handyman should never allow a chair or door-handle at home to remain long broken.

A Carpenter ought to see that there is a bookcase at his troop headquarters, that there is a nice little

stool for a Scout who wants to sit down, and that the frame for the picture of his Chief has not needed to be purchased from somebody outside.

A boy who has earned his Musician's Badge will try continually to make himself more proficient in order that he may help things along at a concert; while a Scout Naturalist will not stop at sixty wild flowers, but will have a collection of 160 which will be of considerable interest to anyone he may meet who is interested in the study of natural history.

It is easy to talk about being useful, but it is hard to do these things in actual everyday life.

It is not so difficult, however, for a Scout, for the Scouts have got a magnificent way of reminding themselves to keep the third Scout Law.

The way is by tying a knot every morning in the corner of their handkerchief—if they are without a handkerchief an old boot-lace will do equally well—and by not untying that knot until some definite Good Turn has been performed.

I know that you yourself have been carrying out this practice quite regularly ever since you joined, and the fact that your Scoutmaster is doing just the same must give a good deal of encouragement to the boys.

You told me the other day that sometimes you found it really difficult to get your Good Turn done until quite late in the evening, and once you failed altogether, and so had to do two special Good Turns on the next day.

Some people who have never tied knots in their handkerchiefs except to remind themselves to have two helpings of pudding for dinner will laugh at Scouts, and tell them that a person with a kind heart does a great deal more than one good action every day.

If anyone tells you that, you must ask them to tie a knot for a week and tell them to get it undone.

The Scout's Good Turn does not mean some kindness

that one would do in any case, but it means something that one has gone out of one's way to do to help other people.

In one troop they do not count it a Good Turn for a boy to give up his seat in a 'bus or in a tram. "Because," as one of their Seconds told me not long ago, "any chap who was a gentleman would do that, whether he was a Scout or not."

The Chief has likened the Boy Scouts to the knights of old, and you will remember that the knights of old took a great deal of trouble in looking for Good Turns to do.

They did not merely stay at home and stroke the cat and make the tea. We know that they were kind to the cats and to all other animals, and being Scout-like people they would certainly have been able to make excellent tea.

Their Good Turns were done by deliberately going out into the world and looking for people who might need their help, and by giving their help gladly when the opportunity came.

Scouts do the same, they go about the world looking for opportunities of doing Good Turns.

Sometimes a Good Turn may consist in removing a piece of banana peel from the pavement or a bit of broken glass from the road. Sometimes it may consist in rescuing somebody from a burning house or in pulling a child out of a rushing stream.

It does not matter whether the Good Turn is a big one or a small one, whether it takes a long time or whether it takes a short time, whether it is difficult or whether it is easy.

The only thing that matters is that the Scout is moved by a spirit of sacrifice and of service, and that he goes about the world more gladly because he knows that a Scout's Duty is to be Useful and to Help Others.

Your sincere brother Scout,

ROLAND E. PHILIPPS.

SCOUT LAW No. 4—

A Scout is a Friend to all, and a Brother to Every Other Scout, no matter to what social class the other belongs.

My Dear Jim,

As I set out last night for an evening of Scouting I met two men with a third between them. They were carrying him. He could not stand on his feet, because he was dead drunk. He had been spending his evening in one of the dirtiest public-houses in East London. He went into it because he thought he wanted some beer.

What he really wanted was not beer, but a friend

One winter I was walking along the London Embankment late at night. There were people sleeping there who had no bed to go to and no home. They had slept there many nights before. They had never, in fact, had much of a chance.

A chance might have come to them if they had ever found a friend.

A lad of eighteen was called up before the magistrates for stealing something out of a shop. He had stolen eleven times before, and was quite likely to steal eleven times again. He had never been into a church in his life, and had hardly heard a kind word from anybody since the day he was born.

Some said that he might be all right if he went into one kind of institution, and some suggested another. It was not so much an institution that he wanted, however. What he really needed was a friend.

Wherever we go, whether north, or south, or east, or west, whether in the country or in the town, we will find men and women and children who need that greatest, perhaps, of all God's blessings—a friend.

Where, then, are these friends to be found?

"We have a Law," is our answer, "and the Law says that a Scout is a Friend to all."

Some people think the fourth Scout Law is a passive Law.

The third Law tells you that you must go about doing good turns, the sixth Law tells you that you must extend your good turns to animals, while the ninth Law tells you that you must deliberately put by some of the money that you earn. The fourth Law, they suppose, is a more passive Law. There is nothing to trouble about. You merely have to be a friendly person and a nice chap to other Scouts, and there is no more to be said.

This idea is all wrong. The fourth Law is perhaps the most active Law of all. The Chief wants a Scout to earn for himself the name which Kim earned—the name of " Little friend of all the world."

Now, if you read about Kim, you will find that he was not the sort of boy who sits still quite comfortably in a chair, but he was perpetually moving about amongst other human beings.

The people to be a friend to are the people who most need a friend ; and it is just those people that a Scout may never meet unless he goes out of his way to do so.

Wherever you may be, either in your family circle at home, or at school, or at work in an office, or at a foundry, or at a club of men or boys, you will find, if you keep your eyes open, that there is at least one person, perhaps more, who feels a bit out of things—what we often call " down."

They may have had a piece of bad luck or several turns of bad luck ; they may be unwell ; they may have suffered loss, either small or great ; or they may merely be rather depressed ; and it is into the lives of those very people at those very times that we want as Scouts to go.

We must look for those who want a friend, and let them have a friend in us.

You may have heard that, a good many years ago

when General Gordon was running his boys' club at Dartford, a small, ragged boy who was starting on a two-mile walk to his clubroom after a day's work was asked by somebody he met why he was going so far.

"Because there's a bloke up there wot loves yer."

That was his answer. It was short, and full of meaning. If any more was wanted it was given by the boy's happy step and sparkling smile as he went along his way.

All the crimes and sins in the country are committed by people who lose their self-respect, and believe that nobody cares whether they go straight or not—who think that they have no friend.

If there are 200,000 Scouts in Great Britain to-day, how grand a thing it would be if 200,000 happier people who would otherwise be sad could look up brightly and gladly and say:

"Yes; I have got *one* friend, at any rate. He is a Scout. A Scout is a friend to all, and I know a Scout who is a friend to me."

If you can get your patrol to catch hold of something of this spirit of friendship towards the whole world, you will have no difficulty in getting them to be "A Brother to Every Other Scout, no matter to what social class the other belongs."

It is quite a good thing to think now and then:

"Now, which chap in our troop seems to be getting a less jolly time than the rest?"

You will nearly always be able to think of one or two boys who seem to be a little out of things.

Perhaps they are not very cheery. Perhaps there is something about them which makes the other boys laugh. Perhaps they are rather sensitive. Perhaps they are not much good at games. That is when the Kangaroos have a good chance of being loyal to the fourth Scout Law.

Your Scouts will go out of their way to find some other Scout who feels rather down in the mouth, or

who is rather out of it, and they will make his mouth rise up again in a smile.

The result will be that, instead of being out of it, he will be brought into it by the brotherliness which any of you have the power and opportunity of showing him.

If a Scout meets any other Scout, even though a stranger to him, he must speak to him and help him in any way that he can.

It is important always to wear your Scout Badge, and if you change your coat on Sunday remember to change your Badge also. Then as you go on your way you will meet another boy wearing the same Badge as yourself, the Badge of the three Scout Promises ; and when you catch his eye you will hold out another Badge of the same Promises—the three fingers of the Scout Salute.

This boy will give you a Salute in reply, and you will know that his Laws are your Laws, and that, although you have never met before, and you may never meet again, yet you are both in your own lives trying to carry out the wishes of your Chief.

Before you met him you were thinking how hard it was to keep your Laws at all, and it is easier now, because you have met another Scout who is trying to do the same.

You give him your left hand in the heartiest of handshakes, because the idea of it is that you are giving him your heart ; and it is your heart that you want him to have.

You will tell your patrol many stories of fine friendships related in history ever since the world began, so I will say no more now, as one of the best ways of carrying out the fourth Scout Law is by keeping the fifth as well, and I shall be writing to you about that in my next letter.

Your sincere brother Scout,
ROLAND E. PHILIPPS.

SCOUT LAW No. 5—
A Scout is Courteous.

My Dear Jim,

We know that if somebody who is in the habit of being sad practises smiling regularly, both when with other people and also when alone, that person will slip into the better habit of being happy.

It has been found to be true, not only that happiness makes one smile, but that smiling gives one happiness.

In just the same way it is true that by behaving like a gentleman we will become gentlemen in the truest sense. A gentleman has been described as one who behaves like one, and there is no better definition than that.

A Scout is courteous, that is to say, that he is polite. He is polite to everybody.

Politeness consists not in what you do, but in the way you do it.

One evening I saw a boy give up his seat to a lady on the District Railway. He looked quite angry at having to do it, and while he was standing his face seemed to say: "I hope she will get out at the next station, and then I will be able to sit down again."

The lady looked at him and felt very unhappy. She did get out at the next station, but I have a sort of dea that she had only travelled a pennyworth with a twopenny ticket, and that she could endure his unscoutlike expression no longer.

That boy probably went home thinking that he had been very polite; but as a matter of fact he was quite definitely rude.

The polite way would have been to get up with a smile, and in offering the seat to raise his hat. He would then have stood by looking perfectly happy, which would make the lady happy, too.

And if something inside him said : " You have been working very hard, and you are very tired, so what a fool you are not to be sitting down," something else inside him would be able to answer :

" What a lucky chap you are ! There are 25,000 Scouts in London looking for chances of performing an act of courtesy, and you have had a better chance than any of them. You are a lucky chap in having had the chance ; but you are more than that—you are a Scout because you have taken it."

From morning to night every day of your life you are doing things and saying things when you are with other people. All the things you do and all the words you say are done either in one way or in the other—they are done either with courtesy or without.

The advantage of living a life of courtesy is not only that it adds enormously to the happiness of those one meets, but also that it enriches oneself by making one into a true gentleman.

Every time that we open our mouths we can try to let a kind word pass instead of an unkind word ; to let fall something which will help rather than something which will hurt ; to be gentle and generous rather than hard and cruel.

It has been well said that we are almost certain sometimes to be unintentionally cruel unless we are trying to be intentionally kind.

One of the secrets of courtesy is to be really kind. By " kind " we mean " considerate," and to think not of oneself, but of the feelings of other people.

If we are always trying to carry out the fourth Scout Law by being kind to people, we find that it almost comes natural to us to be courteous as well.

It is a good habit when one is going to meet somebody to say :

" Now I will soon be in the company of some other human being. He will feel afterwards either the better and the happier for having been with me or

else the reverse. It is up to me to see that he is the better and the happier."

And then, when one meets the other person, one will try to find out in conversation how one can help.

The most frequent method of helping is not so much by doing them the big Good Turn, but by giving them a kindly word and gentle look which make all the difference.

Not only in words, but also in acts, there are little chances of quiet courtesy wherever we may go.

Sometimes when a man is on trial in the dock, or when a boy has been getting into trouble with his foreman, or even with his Scoutmaster, everybody else wants to push forward and stare at him. They want to see how he looks out of a cruel curiosity.

A Scout will never stare at anybody who is in trouble, and he will never like to see anybody get into a row. His idea will be to get them out of rows and help people to overcome their troubles.

He will never laugh at a man who is down, but will try to help him up again ; and he will never make fun of somebody who has made a mistake, but will try to help him not to make the same mistake again.

The Chief tells us that a Scout is polite to all, but to certain people above others.

A Scout is Courteous to women of all ages and of all classes, and whether good or bad. He is courteous to women because he would expect other men and other boys to show special courtesy to his own mother or to his own sister, and he remembers that women are the mothers and the sisters of the human race.

Women often bear the heaviest burden and trouble of the daily life, and often, too, they bear their troubles far more quietly and bravely than men do.

A Scout will never allow a man to say anything insulting or degrading to a woman, even if she be a total stranger to him. A Scout will be ready to sacrifice a great deal to carry out the fifth Scout Law

A Scout is also specially courteous to children. They are weaker than he is, and they have not had his experience, so that they often want his help.

An unkind word hurts a little child far more than it does a grown-up person, so a Scout will go out of his way to be gentle in what he says and does with children.

In the same way, a Scout does all that he can to help people who are old. They have done their day's work, and we would like to feel that through our efforts they are able to pass their last years in happiness and peace. One day we may be looking for others to do the same for us.

A Scout is specially courteous also to invalids and cripples. Through illness or accident they have missed some of the chances which he himself is fortunate enough to possess, and he goes out of his way to make them forget their loss by giving them the benefit of his own health and his own kindly cheeriness.

Last, but not least, you will tell your patrol that true courtesy begins at home; that the Scout who is rude to his own parents and brothers and sisters is not likely to be courteous when he meets the parents and brothers and sisters of other people.

With a gentleman courtesy becomes a habit, but a habit can only be acquired by practice, and a Scout practises it the wide world over with whatever men or women or children he happens to be.

Your sincere brother Scout,

ROLAND E. PHILIPPS.

SCOUT LAW No. 6—
A Scout is a Friend to Animals.

My Dear Jim,

A rather nervous recruit was being examined on the Scout Law.

His idea of the fourth Scout Law was that " A Scout is a Friend to All and a brother to every other animal, no matter to what social class he may belong."

It was a splendid answer, except that it should have been given as the sixth Scout Law and not as the fourth.

A Scout is a Friend to Animals because he is a friend to all, and a good Scout will certainly try to be a brother to every other animal, quite independently of their social distinctions.

It is true that some animals are a curious kind of breed, without much hair on their backs, while others are woolly or fluffy. But the fact that the first kind are called Scouts, while the second kind are called lambs and kittens, makes not the least difference to the fact that you and they are friends.

They may be tiny little animals like ants, or they may be very large animals like elephants. They may be rather silly animals like mules, or they may be rather clever animals like Scoutmasters.

The great point about them all, however, is that they have two big things in common.

The first is that they were all created by the same Father, God. The second is that they all have a share in the greatest of all possessions, Life.

The nervous Scout was therefore right, for all the animals and human beings in the world are brothers, and it is their duty to treat one another if poss ble with kindness and respect.

You may say that if a lion meets the Chief Scout in the jungle, it is not at all likely to treat him with either ;

but then a lion has never been to a council school, and it is quite unlike a Leader of the Lions in that it knows nothing at all about the Scout Law.

A Scout has had more of a chance than any other animal of learning something of what are known sometimes as the Christian Virtues ; and when a Scout gets a chance he always uses it.

I remember asking a Scout what he meant by kindness to animals, and he made all the other boys yell with laughter when he said :

" Please, sir, you treat them just as if they were human beings."

The other boys had a vision, I suppose, of a lady cat being given a seat in an omnibus, or of a blind dormouse being carefully conducted to the door of a Braille library.

But the " Prize Comic " (as they chose to call their brother Scout) happened to be right, for the idea of the sixth Scout Law is that we should treat animals with just the same kindness and consideration as we show to human beings.

The beginning of being kind to animals is to understand them. We can only understand them if we know something about them.

A Scout will read books about animals, and will take every chance he gets of learning their habits.

I know a man who has studied ants all his life who would be upset for many months if he thought he had trodden on one when he might have avoided it.

It is not because he is unduly sensitive, but simply because he knows so much of the wonderful work which ants do, that he regards their lives as being precious and not lightly to be taken away.

Nobody who is fond of animals would ever want to be cruel to them ; but it is rather a sad thing to know that boys are not kind to animals by nature, and unless they are taught kindness they are very likely to be cruel.

Cruelty often arises from mere foolishness.

Sometimes boys chase a horse round a field or a hen round a yard. Sometimes they throw stones at a dog or fasten something to the tail of a cat. They think it fun.

But this is the kind of fun that a Scout must not allow for a moment. He must use whatever power he possesses to stop these things, whether they are done by his friends or whether they are done by strangers.

Sometimes boys are out looking for birds' nests and they take all the eggs or even pull down the nest.

Both these actions are very cruel, and Scouts will prevent any other boys from indulging in them.

If a Scout collects eggs, he will not take more than one egg from a nest; but the thing is not to collect eggs at all, but to learn to draw a little sketch of the eggs and of the nest together, or to photograph them.

A good Scout can even do this while the bird is sitting without disturbing her. This gives first-rate practice in quiet stalking.

Apart from any sketches or photographs, however, a Scout can keep a notebook in which he enters full particulars giving a description of the nest, where it was found, the colour and number of the eggs, and date.

If the nest is in the neighbourhood of a country Scout's home, he will also make a note by means of observation of the time it takes for the eggs to hatch; whether the male bird takes a turn in sitting on them as well as the female; on what the little birds are fed, and how long they stay in the nest before they are taught to fly or to run about.

Such a notebook will be of great value and interest.

A Scout will try to be a real friend to animals, both big and small. He will take a pride in the fact that they are not frightened of him, because they have found out that he will not hurt them.

An old gentleman used to be seen standing in Hyde

Park with his hands outstretched and pigeons sitting on his head and shoulders.

On making inquiries one found that he had visited the Park in the same way every day for twenty years, and that gradually the pigeons had got to know him and to trust him because he was their friend.

You will find the same thing with several of the keepers at the Zoological Gardens. They are able to go amongst some of the most savage animals andfeed them out of their hands. The animals know them and trust them, because after long experience they have found them to be loyal and kind. They have found that they are their friends.

You will tell your patrol that if they keep any animals at home they will not only study their habits, but they will give up a minute or two every day to thinking of their requirements and needs.

If this were done by people who kept pets it would never be the case that starving cats were left locked up in houses when the owners go away to the seaside for their holiday.

It would never be the case that bird-cages or rabbit-hutches were either made too small or else kept in a dirty condition.

Both rabbits and birds are by nature very clean, and for them to have dirt left in their hutches or cages would be just as bad as for a Scout to find his bed night after night filled with some filth or mud.

A great deal of cruelty is shown to dogs by people who think they are fond of them. If a Patrol-leader said that he was fond of his patrol, there are several ways in which you could put the matter to the test. The best of them probably would be to find out whether in his Scout work he was trying to carry out their wishes, or whether he was merely always thinking of his own.

Just the same test may be made with the owner of an animal.

What every dog needs is sufficient exercise, and many dogs become ill through not being exercised nearly enough.

A dog cannot tell you that he wants exercise, but a Scout who possesses a dog will think to himself each day how he can arrange for it to go for a jolly walk, and somehow or other will manage to arrange it.

Another form of cruelty to dogs is by keeping them chained up in a yard to guard the fowls or the house or for some other purpose.

Some dogs are kept day after day fastened up in this way without being allowed to have a run. The result is that they lead a miserable existence and lose all their fine nature. They nearly always become savage, and in some cases they go mad.

If you are a Scout, you will try to set a specially high standard of kindness to dumb animals.

I have sometimes seen Scouts being extremely brutal to crabs on the seashore. They regard them as different from other animals, "Because," as one boy said, "they are trying to hurt you, sir."

This is quite a mistake. Some animals look more ferocious and savage than others, and if anybody tries to play the fool with a crab he remembers it afterwards.

A crab, however, is just as much one of God's creatures as a horse or a dog, and no Scout will ever give it pain if he can avoid doing so.

There are some cases in which animals and insects have to be killed.

Some animals, such as rabbits or sheep, are part of our food; while others, such as wasps, flies, rats, and adders, have to be put to death because they are harmful.

In these cases, however, a Scout will do his very best to see that the killing of such an animal or insect is painless.

If he pulls a fish out of the river or out of the sea,

he will give it a knock on the head. If he knocks a wasp on to the floor or on to the ground with a knife or fork, he will put his foot on it at once. He will hate to see clipper traps for either rats or rabbits. Rats can be poisoned, and rabbits can be caught in other ways which are not so cruel.

Last, and above all, a Scout will not merely "do animals no harm," but he will try to do them a great deal of good.

He will not be ashamed to jump out from the pavement and put his shoulder to the wheel when he sees a horse struggling to get along on a muddy day.

If a cart is standing on a hill without a brake, he will put a stone under the wheel or else back it gently against the kerb.

Again, when horses are slipping about he may throw down gravel to enable them to get a better grip; or, if he sees a horse that has dropped its nosebag, he will pick it up and replace it.

If he sees a heavy cart being driven out of a field, he will rush to open the gate, in order that the horses may not have the extra strain through the cart having to be brought to a standstill.

On a road he may find a stone or a brick in a rut and he will pick it out and throw it away.

On a hill-top far away in the country he will sometimes find a sheep that has fallen over on its back and cannot get up again. A Scout will be glad that he is there, as by his discovery he may be just in time to save the sheep's life.

The sixth Scout Law needs a book all to itself, and you must remember that I am only touching little bits of the subject in this letter. It is the most beautiful of all our Laws, because it means that a Scout will want to make a noble and generous study of his fellow creatures.

Your sincere brother Scout,
ROLAND E. PHILIPPS.

SCOUT LAW No. 7—

A Scout Obeys the Orders of his Parents, Patrol-leader, or Scoutmaster without question.

My Dear Jim,

I remember seeing a huge shed some years ago in the corner of a large flat field, and inside it there were carpenters and mechanics working for many days constructing a new kind of aeroplane.

This machine was going to be a special kind that would fly far better and far longer and far higher than any that had ever flown before ; and, when the day came for its trial flight, there was great excitement amongst all the people living in the neighbourhood.

Huge crowds were standing round in breathless anticipation. The inventor took his seat amidst loud applause.

The only thing about the aeroplane was that it did not start. Everything about it looked perfect. The one imperfection was that a certain part of it did not do what was expected, and therefore the whole thing failed to work.

I remember watching a tug-o'-war. Nobody took much interest in it because one side was so much heavier than the other. The spectators had been watching all the other sports, but when the tug-o'-war came on most of them went off to have their tea.

The curious thing about it was that the smaller side won quite easily. They were not nearly so powerful as their opponents, but they did the one thing which made their success certain—they pulled together, while the heavier team did not.

There were some sports in one of the London Districts not so very long ago. Thirty troops were taking part, and twenty-nine of them knew how to play the game.

The sports were a complete failure, and one of the worst things that I have had to look at since I took the Scout Promise. The reason was that twenty-nine of the troops knew how to play the game, but the thirtieth troop did not. The whole of the sports were wrecked by that one troop.

Your seventh Scout Law tells you that "*A Scout Obeys the Orders of his Parents, Patrol-leader, or Scoutmaster without question.*"

The Chief further says that "*even if a Scout gets an order he does not like, he must do as soldiers and sailors do, he must carry it out all the same because it is his duty; and after he has done it he can come and state any reasons against it, but he must carry out the order at once. That is discipline.*"

No Scout ever does anything without reason, and you must be able to give the Kangaroos a reason for carrying out the seventh Scout Law.

The reason a Scout obeys the orders of his Scoutmaster is that if he did not do so his troop would not work. The reason that he obeys the orders of his Patrol-leader is that his patrol would fail to work in the same way.

The reason a Scout obeys his parents is that a Scout's home should work properly, like any other concern with which he is associated. If he disobeys the orders of his parents, his home will be like the aeroplane. It will never be in working order.

Scouting is like a tug-o'-war. The unscout-like spirits in the world, heavy, fat bullies most of them, are standing up in a row at the other end of the rope. The Kangaroos have got to pull them over, and they will never do it unless they pull together.

If you watch a house being built, you will find one man carving a facing on the outside, another man building a wall at the back; and you will find forty or fifty men in different places doing what looks like an independent piece of work.

But when you make inquiries, you will find that they are all really working together, for they all get their orders from the same foreman, and the foreman could not carry out his job unless he obeyed all the measurements given on a complete plan made out by the architect.

Somebody must be at the head to give the orders, and everybody must be ready to obey him. Otherwise you could never build a house, or an aeroplane, or a Scout Movement, or a patrol of Kangaroos, or anything else.

Every piece of work in the work that is successful is carried out by one fellow being put in command and by others being ready to carry out his orders. That is the only way to play the game.

Obeying orders is the most important part of the rules. The thing is to learn the rules of the game as soon as you begin. Then, later on, you will be made captain, and you will be all the better as a captain of the team for having played the game properly when you were a junior.

It has been said that you cannot command unless you know how to obey. The reason is that, unless you have made a practice of obeying the orders of those who are over you, you will be no good at giving fair and straightforward orders to those who are put under you.

It is the same question of each fellow playing his part for the honour and success of the team.

All that I have told you is probably known to every Patrol-leader in the Movement, although different people may express it in different ways.

What many Patrol-leaders do not know is that the best way to make it certain that the seventh Scout Law will be kept is to get a fine spirit of smartness and alertness into all the members of their troops. All orders should be carried out at the double.

If a fellow is going to win the quarter-mile race at

the sports, when the starter tells him to go he doesn't look round and wonder what to do. He is waiting to run, and the very second he gets the order he runs off as hard as he can.

A good Scout, however, is not only smart on his legs when he carries out an order, but he is also smart in other ways.

When he goes up to receive an order, he stands at the Alert and salutes, and when the order has been given he salutes again.

When a whistle is sounded for silence, he is silent at once, and quickly comes to the Alert. He has his ears and eyes open the whole time to get an order.

To keep the seventh Scout Law a Scout must always Be Prepared. In one way the ten Scout Laws may be looked upon as orders from our Chief. We have to be ready to carry them out at all times.

When we take the Promise, we have to double off to make friends with our enemies in order to keep the fourth Scout Law, and we have to waste no time in getting instruction in first-aid if we are going to carry out the third.

So you see that a Scout has not only got his daily orders, but he has also got his standing orders. The standing orders are to keep the Scout Promise and to obey the ten Scout Laws.

As Patrol-leader, your most important job is to carry out the orders which you yourself receive, rather than to worry about whether other boys are carrying out the orders which you give them.

Some Leaders spend a great deal of time wondering how they can make the Scouts in their patrol carry out their orders.

One of the best ways is always to set an example of immediate obedience themselves, and in that way they will probably give their patrol a sort of tradition of smart and unquestioning obedience to orders which no boy will break lightly.

That is the most important way of getting your patrol to obey you, namely, by always obeying orders yourself.

But there are other ways. One of them is to win the respect of the members of your patrol.

A patrol will always find it very much easier to obey a Leader whom they respect.

Let them see that you are a Scout and not a slacker. Let them see that you do not order another boy to do something that you would not like to do yourself. Let them know that you do not give an order quickly without thinking, and that all your orders are given with some purpose.

A good Patrol-leader will never give any unnecessary orders. Orders should be as few as possible.

I once heard a Scoutmaster tell one of his Leaders that he was a P.L. and not a P.C., that is to say, that he was a Patrol-leader and not a Police-constable. That is very true. You want to lead your boys into obedience rather than to drive them into it.

All orders should be clear and decisive. An order sloppily given will be sloppily carried out.

If an order is at all complicated, you should ask the Scout to whom it is given to repeat it. If he cannot repeat it properly, it is probably your own fault for having expressed yourself badly.

One of the difficulties which a Patrol-leader sometimes has, is that there is a cheeky boy in his patrol, who on getting an order usually tries to be funny (often with success), and answers back.

Dealing with a cheeky boy, the great thing is never to lose your temper. Say as little as possible. Nothing would amuse him more than to see you angry, and he would also like you to argue, as, if you start, he is almost certain to beat you at it.

If you are quiet and calm, and not in the least annoyed, the cheeky boy will soon begin to respect you, and will no longer try to answer you back when he gets an order.

Another great thing is to study all your boys and to try to understand their difficulties.

It is no good getting angry with a boy because he fails to turn up on parade. The Patrol-leader's job is to find the reason why.

Perhaps there is some trouble at home, and if you go round there you will be able to put matters right.

Perhaps the boy has quarrelled with another Scout in his patrol. That is a grand chance for a Leader to show that he is a real Scout. If the two boys who have quarrelled trust their Leader, the quarrel will only last for a short time. Nearly every quarrel is due to some silly misunderstanding.

Show the Kangaroos that your object above everything else is to bring honour to your patrol, to your troop, and to the Scout Movement, by being a loyal, sympathetic, and manly Leader, and by setting a high example of Scout honour and Scout efficiency.

The whole patrol will then take pride in their smart obedience to all the orders they receive, and they will bring honour to Scouting wherever they may go.

One last thing before this letter ends.

If you get an order you do not like, you will obey it just the same. That you know.

If you get an order which you think silly and unnecessary, you will carry it out none-the-less. That you also know.

But supposing one day—I hope that it will never happen—you get an order which you know to be wrong. What then? Then you must tell yourself that this may be one of the big moments in your life. You will remember that the first of all your Promises was to do your duty to God.

If ever in your life the two orders seem to clash, you will do your duty to God rather than obey the orders of man.

Your sincere brother Scout,
ROLAND E. PHILIPPS.

SCOUT LAW No. 8—

A Scout Smiles and Whistles under all Difficulties.

My Dear Jim,

I am surprised that you are looking to a respectable old gentleman like myself to write you a letter about smiling, but I shall have a try.

You will remember that the Law used to be that "*A Scout Smiles and Whistles under all Circumstances.*" The Law is now changed and it reads that "*A Scout Smiles and Whistles under all Difficulties.*"

The Chief changed it because he had heard of some stupid Scout who got the giggles at a funeral or was amused because somebody dropped the offertory in a church.

When the Law was changed, I know that some boys thought that their Scoutmasters could never worry them again on account of their not smiling. They would answer: "Please, sir, I am not under any difficulties."

But remember it is not only under your own difficulties that you must smile, but sometimes also under other people's.

I was acting one day with Scouts in a play and my false moustache kept tumbling off just as I was making love to the heroine. The only thing that bucked me up was that a Patrol-leader went into roars of laughter on account of my difficulties.

As a matter of fact, it was quite effective, because he was sitting at the back of the stage as prompter, and the audience thought that the laughter came from the heroine and that she was amused at my efforts at love making.

There are some difficulties, however, that Scouts will smile at without being told. There was one troop where this happened when the Scoutmaster could

not collect any subscriptions because he had left his subscription book at home.

To think of smiling makes one smile, but the eighth Law is not entirely a joke. It has a big purpose behind it.

The purpose is that a Scout, by bearing a smile on his face, should drive away trouble both out of his own life and also out of the lives of other people.

Two Scouts were walking one night to their troop headquarters, and some girls they passed burst into fits of laughter at the sight of their knees.

The Scouts were annoyed, but there was no reason why they should have been. It was their duty to cheer up everybody they might meet, and if they could cheer people up by merely wearing short trousers, it is the strongest argument in favour of Scout uniform that has ever yet been put forward.

Once a boy got quite angry because he was called a "brussel sprout," and was not satisfied until his Patrol-leader mentioned on his behalf that he was not nearly so green as he looked.

In London we are sometimes described as "crusty knees," but one can always smile to think that one has not got a crusty temper.

Some people, less polite, tell us that our knees are dirty, but it is difficult to get at them for cleansing purposes if they are carefully concealed behind a pair of long trousers.

Some Scouts were with me once at Earl's Court. We went into a funny little place and found a man who seemed otherwise in his senses standing on his head on the ground with his bowler hat badly indented.

Our surprise was increased when we found that a lady and gentleman were performing the same sort of acrobatic feats just a little farther away.

The cause of it all was that there was a wheel, a Joy-wheel by name, which was quietly and innocently revolving as if it meant nobody any harm. It looked

so innocent that we all climbed on to it and promised to hold tight.

It is hard to explain the exact reasons, but I can only say that, in spite of the first Scout Law, our promise was not fulfilled. We were seen standing on our heads just the same as the others had done before us.

The secret of a Joy-wheel is that it is so full of joy that it does not want to be cheered up by being sat upon by other people.

A Scout smile is just the same as a Joy-wheel, and if any troubles ever try to sit down on you, they are flicked away with very much the same sort of method.

If you go and smile into a looking-glass, you will see a funny beggar smiling back at you; but if you go and smile into a room full of Scouts, you will see a lot of funny beggars smiling back at you.

The funny thing about smiling is that if you give away most things you have less, while if you give a smile you have more. You keep your own, and at the same time hand one to a large number of other people.

A cheery companionship is one of the best of all things which you can give to those at home and to the people you may meet both at work and in play.

A clerk in a Liverpool office was sometimes laughed at because he was so often smiling; but one day on his way home an old beggar woman tottered up and shook him by the hand.

"I want to thank you, sir, for all you have done."

"I did not know that I had done anything," said the clerk.

"Yes, sir," she replied, "you have done a great deal, for in all weathers you have that merry smile on your face and it does an old body like me good."

We have all got this same power of doing good—a power either to throw away, or to use for the happiness of other people and of ourselves.

There is an East London Scout whose mother is a cripple. I visited her one day and she told me that her Bert had come home in the evenings with a smile on his face ever since he first joined the Scouts a year and a half ago. It had made all the difference to her life.

When I saw Bert, I asked him the secret. He told me in confidence that above the door of his home he had cut a notice with his pen-knife which read: "*A Scout smiles and whistles always.*"

Before crossing the threshold, he made it a point of honour to give one glance at the notice, and for more than 500 days on end this had reminded him to meet his mother with a merry smile.

When the Chief says that "*A Scout Smiles and Whistles under all Difficulties,*" he does not mean that a Scout both smiles and whistles at the same time. As a matter of fact, I have never seen this done properly yet, but you can ask the Kangaroos to try it for an experiment.

It is important, however, that a Scout should decide which are the occasions for smiling and which for whistling.

In a house, especially when a baby is asleep, smiling is the more desirable practice, as it is not so noisy.

The best time for whistling is on a sunny morning when one is walking along a country road. It cheers up other people whom one may meet, it makes one feel merry oneself, and after constant practice one can have quite a sporting competition with the local thrushes.

As soon as your boys get through their Second Class Test, they will wear on their arms a scroll with the Scout motto "Be Prepared."

The scroll turns up at the edges to remind a Scout that his mouth should do the same. It turns up because he smiles, and he is prepared to smile under

all difficulties in order that he may leave the world an even jollier place than it was when he found it.

Your sincere brother Scout,

ROLAND E. PHILIPPS.

SCOUT LAW No. 9.—

A Scout is Thrifty.

MY DEAR JIM,

A Scout is thrifty—that is to say, he saves. What does he save ? He saves everything that he can.

It was not long ago that a Patrol-leader was bathing with his six brother Crocodiles in the river Lea.

Rather dangerous you might think for the other people in the river ! As a matter of fact, it was still more dangerous for the Scouts, because one of them jumped in out of his depth when he had not the least idea how to swim.

As most of the Crocodiles were quite small, he would probably have been drowned, except that his Patrol-leader dived in and brought him safely to the bank just in time. The Patrol-leader had saved his brother Scout.

You ask me whether that is thrift. Well, I think it is.

The whole object of saving is to keep the thing until the time when you need it. That little Crocodile is certain to be needed on many occasions, to do Good Turns, to help his family at home, and perhaps one day to look after his own family when he grows to be a man.

The Patrol-leader, then, was thrifty, because he saved something that was needed—the life of a brother Scout.

It is not often that a Scout has a chance of doing that kind of saving, but every Scout is called upon

to save his money, his health, and the trouble other people will have to take if he fails to do his own job.

The Chief tells you that a Scout "*saves every penny he can and puts it into the bank, so that he may have money to keep himself with when out of work, and thus not make himself a burden to others; or that he may have money to give away to others when they need it.*"

The only way of saving properly is to make it a habit.

When a Kangaroo goes to work, he will try to put aside a few pennies every week. If he saves 3d. a week, he will find that he has saved 13s. by the end of the year, and later on he will get a little interest on it as well.

A Scout is not necessarily thrifty because he saves 3d. a week, nor even if he saves £10 a year. It all depends upon the position he is in and on what money he is earning.

I know a boy who is earning 12s. a week, and he spends nearly all of it getting the proper kind of food for his mother, who is ill. Yet he is a thrifty Scout, because he is saving his mother's health, which is more important than money. When his mother is well again, he means to save some money and get himself a bicycle.

He started being thrifty in this way before he joined the Scouts, and I thought perhaps he would teach his troop more about thrift than they would teach him.

When I last met him I asked him as a joke whether the Scouts had taught him to be thrifty. He said:

"Yes, sir."

He then showed me his boots. They looked a very fine pair, and I asked him where he had got them.

"I have got them from our troop headquarters," he said, with a smile. "My patrol are working for their Leather-worker's Badge, and after three or four lessons we were able to sole and heel our own boots."

His little sister aged six lives in the street next door to mine in Bethnal Green. On her birthday I went round to congratulate her.

As soon as she saw me she ran in to fetch a wonderful little chest of drawers, which had been given her as a present by her brother. It was for her doll's wardrobe, she told me, and it was made entirely out of match boxes (five a penny), which had been glued together to make a little chest of drawers.

"You will have to get some little dresses," I said, "to put inside them."

Then she opened one of the drawers to show me that there was a little dress already there. It is true that it was only made out of a piece of a torn handkerchief, and that its colour had only come from an old bottle of red ink; but, still, there it was—a little present made by a poor Scout for his sister on her sixth birthday.

I looked at her merry smile, and then went home prouder than ever of the East London Scouts, and hoping that other boys would have the unselfishness to carry out the ninth Scout Law in the same way.

Sometimes I am taken to a troop headquarters where the walls are covered with magnificent pictures in beautiful frames, where a display is given with an eight-guinea trek-cart, and where many of the ornaments look as if they had come out of a Royal palace, and had lost their way going home.

Most of these things have been given by the vice-presidents, and if I want to see their names they are set out in full at the top of the troop notepaper.

"What lucky chaps they are!" I think to myself, and they certainly are lucky to get so many presents from kind ladies and gentlemen who are taking an interest in them.

Then I wander off and make my way to Stepney or Poplar. A Scout is standing waiting for me in the street. He gives me a salute and shakes my

left hand so vigorously that he nearly dislocates my shoulder. He almost carries me off to his headquarters " to see what we are doing, sir."

I come to see. It is true that in opening the door some green paint nearly finds its way into my left eye. It is also true that I nearly knock over a pail of water, and that I do quite knock over a Scout who is kneeling beside it and scrubbing the floor.

Then at last I arrive safely in the middle of the room.

No ! They are not doing Ambulance, nor even Signalling, Knot-tying, or Physical Drill.

But although they are doing none of these things, you can take my word for it that they are Scouting with a vengeance, and if the Chief were there it would do him good to see them.

At the far end of the room there is a Patrol-leader putting in a window-pane, while his Second is cutting out a groove for the sash-cord, to enable the window to open and shut after it has been put in.

Three or four Scouts are occupied in painting the walls, while farther round a Scout is carving a design on a picture frame. I ask him what picture the frame is going to hold, and he shows me a jolly photograph of the troop at last year's summer camp. The photograph was taken by one of the boys themselves.

Another Scout is deeply engrossed in some splicing. He is making a rope-ladder, which is going to be suspended from the little loft up above.

" An ordinary ladder would get in the way, sir, he explains, " and we cannot make stairs, as they would take up too much room."

I express a desire to be hoisted up into the loft, although warned by the Scoutmaster that I will get very dusty. However, I manage to get up with the help of two Scouts, who hoist me on their poles.

That loft is certainly dusty, but I would not have missed seeing it for anything, for there I find a patrol of Scouts sitting round with needles repairing the

holes in some of their tents. One boy has taken a turn on the heel of his stocking by way of variety.

When I get down again, I have another look round.

The wall which is now being painted has five little notice boards, a separate one for each patrol. A little farther along there are some carefully pressed flowers fastened upon a large sheet of cardboard. Beyond that again is a shelf which holds the troop Patrol Cup as well as two model bridges.

The other things on the wall are several cheery mottoes, and a decorated board on which are written the ten Scout Laws. Every one of these things has been made by the boys themselves.

As I walk home, I think of the ninth Scout Law. The boys had set to work on a place which it would have cost perhaps £10 or £15 to convert into a troop headquarters ; yet they had not only done it themselves without spending money, but they were actually making themselves considerably richer than when they had started.

They started with nothing and they would finish with a troop headquarters.

But that was not all. There were also at least twenty Badges which they would earn while engaged in this splendid work, and they would have got something which no money can buy, namely, the real Scout spirit of thrift—that is to say, the spirit that makes one desire to be self-supporting in order to be more free to help others in their time of need.

Your sincere brother Scout,

ROLAND E. PHILIPPS.

SCOUT LAW No. 10—

A Scout is Clean in Thought, Word, and Deed.

My Dear Jim,

A Scout is Clean in Thought, Word, and Deed. That is the tenth Scout Law.

There was a time when there were only nine Laws, and the story goes that when the Chief Scout was first asked why there was no Law that a Scout is pure, he said that purity was the most important thing in the world, and that if he put it as one of the Scout Laws it would look as if it were no more important than the other nine.

But finally the Chief Scout added the tenth Scout Law, and he said this :

" I believe that if a boy has got the pluck to keep the tenth Scout Law he will be able to keep the whole of the other nine."

That is how our tenth great Law came into being.

A Scout is Clean in Word.

That means to say that, however much he wants to say something dirty, or however much he wants to listen to a dirty story, told by some other boy, he does not say it and he does not listen to it, just because he is a Scout.

It does not matter in the least what the rest of the world do ; it does not matter if all the boys at the school to which he goes are unclean in their words, or if all the men in the workshop in which he works are unclean in their talk, a *Scout* is Clean in Word.

It does not matter how much we are laughed at or bullied ; how much other chaps may scoff at us, or tell us that we are milksops—we are going to stick to our guns through it all.

I know one splendid troop of Scouts where it would be quite impossible for a boy to say anything that was

unclean because none of the other chaps would listen to him.

It was asked once in the Official Organ whether any troops would Be Prepared to take with them into camp some poor boy whose own troop could not afford to have a camp at all; and this particular troop invited an outside boy to share their camp with them—a boy of seventeen.

Before he came, the Scoutmaster had a talk with his boys. He said:

"Now, chaps, would you like to do a splendid troop Good Turn?"

They all said: "Yes, sir."

"Well," continued the Scoutmaster, "I have asked a poorer Scout to come down and stay with us, and he is coming to-night, and I want you to give him a rattling good time."

"Right you are, sir! So we will!" exclaimed the Scouts.

And so this fellow came down to the camp, and on the second night he came to the Scoutmaster's tent, and he said:

"I can't stay here any longer, sir; I am going home."

The Scoutmaster was surprised.

"Why?" he asked. "Is someone ill at home? What do you want to go home for?"

"No; no one is ill, sir, but I can't stick it down here."

"But I thought you were having a grand time," returned the Scoutmaster. "What is the matter?"

"I don't like the way your chaps treat me, sir," said the boy, "they are cutting me. They have not spoken to me all day."

"I am perfectly astonished at this," was the Scoutmaster's reply, "because my chaps had specially made up their minds to give you a really grand time."

Then light suddenly dawned upon him, and he asked:

"Are you perfectly certain that it is nothing you

have done yourself that has prevented the other boys from talking to you ? "

And that chap of seventeen burst into tears, and said :

" Well, sir, the truth of it is that your troop is a different class from the troop I am in. I thought I would get on best with your boys if I told them some yarns—not very clean ones, sir ; but your Scouts wouldn't listen to them, sir, and there is not a boy who has spoken to me since."

The Scoutmaster called in his Patrol-leaders and put everything right in a short time.

After another week that poor Scout said good-bye to the troop he had been in camp with, and thanked them for the jolliest time he had ever had in his life.

A Scout is Clean in Deed.

A Scout of fifteen, a Patrol-leader whom I know very well, came to see me one day.

" I can't be a decent Scout, sir," he said.

" Why, what is the matter ? " I asked. " Is your patrol going wrong ? "

" No, sir, my patrol is splendid, and the troop is going strong ; but I can't be a decent Scout myself sir, I can't keep the tenth Scout Law."

" Let's hear the trouble," I said.

" I am going to keep the Law, sir," he began " I have set my heart on keeping all the Scout Laws. It is only the place I am in that bothers me. I am learning engineering, and the behaviour of the men at the place where I work is sometimes awful ; it is worse than anything that you could think of. I can be clean in word, sir, but it is impossible to be clean in deed where I am working ; but I shall be leaving the place at the end of the year, when my apprenticeship is over, and then I shall be able to keep the tenth Scout Law."

" If you are ever going to keep the Scout Law you must stand by it always, you must do so now," I said.

"You have taken your Scout Promise, and you are leader of seven other boys, and if you fight for Scout Law at the place where you work, you are fighting for sixteen hundred Scouts in East London. Will you do it? When you gave yourself up to Scouting, we wanted you because we believed you were going to give us not only all your keenness, but also your clean body. Are you going to keep it clean for the honour of the Movement?"

"I will, sir," he replied, "if you tell me what I can do when I get back to the place I am working at."

"If any man or boy older than yourself ever tampers with your body," I told him, "put up your fist like that, whoever he may be, and hit him hard and straight. He will never do it again. Have you got the pluck to do it?"

"I will, sir," he said, and off he went.

I happened to meet that boy in the Tube about five days afterwards.

"How are things going, Bill?" I asked.

"The troop is going splendidly, sir; but I am out of work at present."

"Why, what has happened?"

"I had to hit a man hard and straight, sir."

"You didn't get sacked for that?"

"No," he said, "that was the first morning after I got back to work after our talk, and nobody saw me hit the first man. In the afternoon I had to hit the second, and I got the sack."

"Why on earth didn't you tell me at once?" I exclaimed.

"Why, you can't go looking for jobs for all the Scouts in London," was his reply, "so I never thought of it, sir."

"Can you come and see me at ten o'clock to-morrow morning?" I asked him.

"All right," he answered.

"Then I shall expect you."

I went to see a friend of mine who had once told me that he could give a magnificent opening to an exceptionally good Scout, if I could find one for him.

"Look here, Colonel," I began, "I have found the splendid Scout, will you take him?"

"I suppose he is one of those boys covered with Badges?" he said.

"He has only got a few Badges," I replied, "but he is one of the pluckiest chaps I have ever come across. You can trust him anywhere. He is straight as a die, and he would give up everything in the world in order to stick to what he believes to be right."

"If he comes along at eleven o'clock to-morrow," said the Colonel, "I will take him."

The next morning Bill came round to see me at ten o'clock. We did not have many words, but I wrote an address on an envelope and told him to go there at once. He went there, and is now doing splendidly.

A Scout is Clean in Thought.

That is the hardest of all. If a Scout is clean in thought, he is likely to be clean in word and deed also.

A Liverpool Scout who had never been in the country before went to his first Scout camp one summer when it was very wet. He was walking down a lane in the country with a pal who belonged to a country troop, and the lane was full of mud, and the Liverpool Scout got his boots covered with it; but he kept smiling. After a bit he turned to the other Scout and said:

"I can't keep my feet out of the mud. You seem to keep your boots fairly clean. How do you manage it?"

"When you are walking in a muddy place," replied the country boy, "never look at the mud, but look at the spots that are clean, and put your foot on those. If you look at the mud, you will put your foot in it;

but if you look at the clean spots you will manage to keep your feet clean."

And it is just like this with our thoughts ; look for the clean spots and you will keep yourself clean.

There are lots of third-rate papers and third-rate books, but the Scout does not read them because he knows that if he does he won't be able to keep the tenth Scout Law. He reads clean books and clean papers.

A Scout does not sit down in a soft chair by the fire with the windows shut, because he knows that if he did it would be more difficult to keep the tenth Scout Law. He keeps the windows open to get plenty of fresh air, and if he wants to get warm he does not make love to the fireplace, but he puts on a pair of boxing gloves and has a bout with a pal.

A Scout is not afraid of cold water, partly because he likes to keep his face and his hands and his body clean, and partly because the Chief Scout tells him to use as much cold water as he can both inside, by drinking it, and outside, by washing himself with it.

When a Scout goes to work, he soon sees which are the clean chaps in talk and in action, and which are the dirty ones. He looks for the clean chaps and he mixes with them, because he knows that if he is walking along a dirty lane, and he wants to keep his boots clean, he has to look for the clean spots to walk on.

The tenth Scout Law is the greatest Law of all.

It is the greatest Law of all because it is the hardest to keep, and it is because it is the hardest Law to keep that it is so grand to keep it—and we mean to fight to keep it in our great Movement.

Our Brotherhood is a Brotherhood of Peace Scouts and not War Scouts ; but although we are Peace Scouts, there is one great war which we shall always have to fight, and that is a war in defence of the honour of our ten Scout Laws.

To enable your patrol to win this fight, the best thing you can do as a Leader is to get an understanding amongst the boys in your patrol from the very beginning.

Some chaps always hide the tenth Law away as if it were something to be ashamed of; but there is nothing to be ashamed of in purity—it is one of the grandest things in the world.

The only thing to be ashamed of is dirt, and whenever you see it or hear of it you will clear it away and put it in its proper place—the dust-heap.

When you are fighting to keep the tenth Scout Law, you may be knocked down over and over again; but the thing that matters is that you should have the pluck to get up again and have another go.

It is not winning that makes you a man, but fighting; and it is often the soldier who is most severely wounded in the battle who is most largely responsible for the victory which is brought about in the end.

Do not resent temptation, or be afraid of it.

If you are practising rowing, you do not always row downstream because it is *easy*, but you row upstream because it is *hard*. It is by doing what is difficult that your muscles get strong and that you win the race.

So, never mind if you fall over and over again. Hop up quickly and bravely, as many Scouts have done before and will do again, and sooner or later you will win yourself; while, after that, you will be able to help other chaps to win, which is the greatest joy of all.

Perhaps after fighting and fighting you will feel disheartened and that you are not strong enough; but then you can think of that splendid chap David.

Do you remember how he came into the Israelite camp, and found them all shaking their heads, and saying that there was a great, big giant the other side

of the valley laughing at them, and that nobody was able to defeat him?

And do you remember what the giant was saying? He was saying that he wanted a man to come down and fight him, and that the whole Israelite army could not find a single man to do it.

And then you will read of that wonderful story of how David stepped forward himself, although he was merely a young lad.

They took him in to see Saul, and Saul and all the others laughed at him because he was so young. And then Saul gave David his own armour, a helmet of brass and a coat of mail, in order that David might have more chance of protecting himself.

But David put off the armour which Saul had given him. He had got some armour greater than that.

He remembered how as a boy he had been able to slay both a lion and a bear because God was with him; and he had prayed to God, and knew that God would be with him now.

So without the least hesitation he went out with just a sling and a stone, and as soon as he set out he knew that he was certain to win because God was with him.

If, then, you are fighting to keep the tenth Scout Law, and you find that your own strength is too small, you will not be ashamed to ask for the Greater Strength to be with you, and then, like David, you will be certain to win because God is at your side.

Your sincere brother Scout,

ROLAND E. PHILIPPS.

LETTERS TO A PATROL-LEADER

(SECOND SERIES).

THE TENDERFOOT AND SECOND CLASS TESTS

Letters to a Patrol-Leader

The Tenderfoot Tests

The Scout Signs

My Dear Jim,

"And so now you know all about that?" a Fox Patrol-leader was saying to his Scouts the other night, as I made my way to the Fox's lair (as his corner of the troop headquarters was called).

"What do you know all about?" I asked.

"About the Scout Signs, sir."

And one of the Scouts proceeded rapidly to draw the four simple signs which are part of the Tenderfoot examination.

He told me for what purpose the signs were used; but there were a great many things about signs that he did not know, and which he could only have found out if his Patrol-leader had taken the trouble to tell him.

As you are a smart chap with your pencil, I would like the Kangaroos to feel that they were the authorities on Scout Signs in their district.

In the first place, you will make it clear to your chaps that a Scout is one who always takes the lead. The people he makes signs to are people who are behind.

A Scout goes in front in order to find out everything that can be found out, and then to report to the others.

He will find out, for instance, the best road, the best place to cross a fence or a ditch, the best place for fording a river or building a bridge, the best place for an ambush, the best place to have tea, or the best place for a week-end camp.

Having made his discovery, he will wish to impart

it to his patrol or to his troop. They may be within sight or hearing, in which case he will communicate by speech or else by signalling—the latter being done either with a flag or Scout pole, or by means of light or smoke.

On the other hand, the patrol or troop may be out of sight; perhaps they will not turn up for two or three hours, or even until the next day. It is necessary then to leave some sign that they will be able to understand.

There are ten or twenty signs, common to everybody, which can be made in this way, and there are also forty or fifty more signs which are in common use amongst different races of Indians.

Beyond this, there may be an unlimited number of private signs used by a large collection of people held together by the brotherhood of a tribe, or a small collection of boys bound together by the brotherhood of a patrol.

You will tell the Kangaroos that a Tenderfoot is required to know the four most elementary of all signs, as he would not be any good to go out Scouting with at all unless he were acquainted with them.

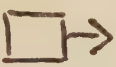
Provided that a boy is able to read, you can always guide him by means of written instructions so long as you can be certain that the written instructions will reach him.

If, however, you left a sheet of paper with something written on it in the middle of the road, so that it would be certain to be discovered by your brother Scout, there is every likelihood that it would previously be discovered by somebody who was not a Scout, and who would read it with interest and afterwards depart with it in his trouser pocket.

The first sign, therefore, that a Scout should know is the sign of a square, which represents a piece of paper or an envelope, and an arrow sticking out from one side of it to show that the message is concealed

three paces in that direction. Such a sign will enable a Scout to discover it, while making its removal by a passer-by unlikely.

The Leader who is going out with some Tenderfoots



MESSAGE HIDDEN THREE PACES FROM HERE.

while going ahead to discover the best road, will want to make quite certain that they are able to follow him afterwards.

The sign of his route will be marked by means of arrows pointing in the direction in which he has gone.

THE WAY TO GO.

When people first began making signs of this kind, they probably actually used a real spear or arrow which they left behind; but they soon discovered that this was rather expensive, in case the person who was following did not find it to pick it up, so they drew a picture of a spear or arrow instead.

You must tell your Scouts that this and all other signs should invariably be placed on the right side of the track along which you are going, either on the ground or else on a tree, gate, or fence on the right-hand side.

The object of this is to enable your patrol to follow you far more quickly than they would otherwise be able to do. Instead of going along slowly, in order to be quite sure of having time to look everywhere, they could go along smartly at Scout's Pace, knowing that your signs will always be put on the same side of the road.

If the Leader is to cover a large distance of country, ten miles or so, he will not have time to make an arrow every few yards, and his arrows may be placed every fifty or hundred yards apart or more.

Supposing a Leader to have followed a country lane for three-quarters of a mile, how is he to make it quite clear to his followers that they are to follow the lane no farther, and that he has got through the fence to the left or to the right ?

His way of doing this will be by making a cross

DON'T GO THIS WAY.

on the ground, which signifies that the lane is no longer to be followed.

The patrol will then look about on the ground to find an arrow pointing in some other direction, or to find some concealed letter or message to say which way he has gone.

You will tell your patrol that the cross represents an arrow which has been crossed out, but it is waste of time to put in the arrow head, so the sign becomes simply that of a cross.

The Leader may wish to show that he has gone

I HAVE GONE HOME.

home, in which case he will draw a circle within a circle to signify a tent inside an encampment.

When the boys have become Tenderfoots, and are working for their Second-Class Badge, you will begin to show them from time to time some of the other signs which are equally well-known.

For instance, there is the sign of two straight lines

crossing two wavy lines. The wavy lines represent

FORD HERE.

a river, and the straight lines a ford. This means "You can ford the river here."

Three arrow heads pointing in the same direction, one behind the other, represent peace.

Two arrow heads pointing in the same direction, and another facing them in the opposite direction,

PEACE.

WAR.

represents war, meaning that one arrow has been turned against the others.

If the Leader has one or two Scouts with him he may draw a straight line branching into two arrows pointing in different directions. This will mean that the party have gone two different ways.

At the end of one arrow there may be the figure "3," and at the end of the other the Leader's totem sign.

THE PARTY HAS DIVIDED.

This will mean that the Leader has taken one path, and that the three Scouts who were with him have taken the other.

There is an important sign which a Scout should know, meaning "good water." This is represented

by a circle with three wavy lines inside it, and an

GOOD WATER THIS WAY.

arrow outside the circle pointing in the direction in which the water is to be found.

Again, a rough picture of a tent may be drawn with an arrow pointing to the neighbouring encampment.

A CAMP THIS WAY.

Apart from these common signs, which are known to all good Scouts, each patrol ought to have a code of patrol signs of its own. This can be invented by the boys themselves.

The Lion Patrol may make its signs by means of

THE LIONS' SIGN.

a picture representing a lion's tail, a curly line with a lump at the end of it, representing the tuft.

A Stag Patrol could use the horn of a stag as its

THE STAGS' SIGN.

sign, and this could be drawn in many different ways to convey different messages.

The thing to remember in drawing these signs is that chalking is not the best method of doing it. A good Scout does not disfigure gates and walls with marks made with chalk if he can help it, and a Scout

who is following such a trail will always rub out these marks after he has made use of them.

In the country, signs are best made by bending the twigs of a tree, by laying twigs on the ground, by scratching a sign in the mud or dust with a stick, or by arranging stones.

For instance, the sign "I have gone home" may be made by means of a large, round stone, with a round

I HAVE GONE HOME.

flower, such as a daisy, placed in the middle of it. A Scout would know that daisies do not find their way of their own accord to the middle of big stones, and that such a discovery will obviously mean some sign to be conveyed to him by his Patrol-leader.

These are only a few rough ideas with regard to Scout Signs. You will learn many more from books on Scoutcraft and woodcraft, and the Kangaroos will invent many clever signs of their own.

No boy should ever go out into the country Scouting until he knows how to sign his own name. Each

NO. 4 OF THE OWL PATROL.

boy in the patrol has his own number, and he signs his name by drawing a rough picture of his patrol bird or animal, and by putting the number beside it.

For instance, a tiger's head with the number 2 written beside it, and an arrow close by would mean "the Second of the Tigers has gone this way."

Your sincere brother Scout,

ROLAND E. PHILIPPS.

The Composition of the Union Jack and How to Fly It.

My Dear Jim,

The first thing to tell the Kangaroos about our national flag is why we have one at all and what it is for.

And then you must be prepared to let them know why it is called a "Jack" instead of a Willie or a Sam or an Albert, and why it has three crosses instead of one, when one cross by itself would be so much easier for Scouts to remember.

You will explain to them that, when the Scout Brotherhood was started, the Chief knew that we would want some sign or emblem to bind us all together. He chose the fleur-de-lys, the sign of our three Scout promises.

Wherever we see this sign it cheers us up and stirs us to do the best we can in our Scouting. We know that it binds Scouts together all over the world.

Well, just as the Scouts wanted their sign, so the nation needed her emblem of brotherhood too. And a flag is a fine kind of emblem, because it is easy to make and light to carry, and yet will flutter proudly on the highest building or topmost mast, where all can see it and cry "Hurrah for the good old flag and all that she stands for!"

In former times armies always carried their flag with them into battle just as the fleets would fly their national flag out at sea. And the flag that Englishmen used to fight under and sail under up to the end of the time of Queen Elizabeth was the flag of St. George—a big red cross on a white background. You will find out all that you can about St. George, and the other Kangaroos will do the same. If you each get a little information, and then meet to exchange

notes, you will collect a great deal of knowledge between you.

It was St. George who went forward and slew the dragon when everybody else was afraid of him, and a Scout goes forward like St. George and kills the devils of dirt, selfishness, and idleness, whenever they come to tempt him and the members of his troop. St. George is the patron saint of England, and scouts and knights all over the world were specially fond of St. George as their patron saint, because he was the only one of the saints known to have been a horseman.

St. George's Day is April 23rd, and we celebrate it every year as our particular Boy Scouts' Day, by holding a special parade, and by saluting the flag and renewing our Scout Promise.

The cross of St. George remained our national flag until 1603, but on that date James VI. of Scotland came to reign in England as James I., and he brought the flag of Scotland with him. This was a white diagonal cross on a blue background. "Diagonal" means that the cross was shaped like an X, and the reason for it was that St. Andrew, the patron saint of Scotland, had suffered martyrdom on a cross of that shape.

The blue background can be taken to represent the bonnie blue hills of Scotland, and that is a good way to remember it.

When King James I. came to reign, people did not feel certain which was the right flag to fly, the cross of St. Andrew or the cross of St. George. Some of them flew both.

THE FIRST UNION JACK.

The result was that in 1606 it was decided to unite the two flags together. This was done by placing the red cross of St. George on top of St. Andrew's flag, with a thin white line round the red cross, to show

that it really had a white background and not a blue one.

This then was the *first* Union Jack.

It was used to begin with in the Navy, where it was hoisted on what is called the "Jack staff" in the bows of a ship.

It is probable that the flag was called the Union Jack after King James, through whom the union between England and Scotland had been made, and who used to sign his name in the French form of "Jacques."

Another reason given for the name is that the coat worn by soldiers at the time had a red St. George's cross on the breast, and was called a Jacque, and that the flag was called a "Jack" because it had the same design.

The first Union Jack remained the same for 200 years, but in 1801, when Ireland was united to England, it became necessary to have Ireland represented in the flag as well as England and Scotland.

St. Patrick was the patron saint of Ireland, and his flag was a red diagonal cross on a white background.

It was not very easy to add this new cross to the Union Jack of King James. However, it was decided to put in the red diagonal cross of St. Patrick with a thin white line one side of it to represent the white background.

But the question then arose as to whether the cross of St. Andrew or the cross of St. Patrick should be the upper one. The arrangement fixed upon was that in the two quarters next to the flagstaff (known as the "hoist" of the flag) the cross of St. Andrew, represented by a *broad* white line, should be on top, but that in the two quarters away from the flagstaff (known as the "fly" of the flag) the cross of St. Patrick should be uppermost.

In flying the flag a Scout, therefore, will be very careful to see that the broad white line is on top next

to the flagstaff, for otherwise the flag will be upside down, and a flag is only flown upside down as a signal of distress.

Once I heard a Patrol-leader saying to his patrol—"Now, I am going to teach you about the Union Jack. It is made up of three crosses, the crosses of St. George, St. Andrew, and St. Patrick. The first is a red cross with a white background, the second is a white diagonal cross——"

And so he went on, and his information was quite correct, but his Scouts could neither take in what he said nor take an interest in it, and they got bored. That is what a good Patrol-leader will try to avoid. If you teach things in a simple, sensible way, you will have no difficulty in keeping your patrol interested.

LET HIM DRAW THEM.

The best way of teaching your patrol the composition of the Union Jack is to get each boy to draw the three crosses himself, and to colour them either with coloured chalks or with paints. He can then draw the first Union Jack of King James I. and finally the Union Jack as it is to-day. The next best thing is to show the Scouts pictures of each cross separately, but, if they draw them themselves they will remember them all their lives.

St. Andrew's cross is different from the other two, and some Scouts forget whether it is a white cross on a blue background or a blue cross on a white background. A good tip is to remember that the background is blue like the hills of Scotland, which are covered with blue bells and heather, and if you know that the background is blue you can remember that the cross is white.

Nobody need have any difficulty about the patron saints, for thousands of English boys are called by the same name as their patron saint, St. George, while Scotch boys are often called after St. Andrew, and if

you meet a boy called Patrick you are usually right in guessing that his family come from Ireland.

And when the Scouts know all about the composition of their national flag and how to fly it, you will take them out and hoist the Union Jack and salute it.

You will tell them that it stands for something more than just the union of England, Scotland, and of Ireland It represents to us our link with all those great Dominions beyond the seas that make up the British Empire. It stands for the Empire's freedom, and unity, and strength.

So it is up to all of us who call ourselves Britons to keep the old flag flying. We must be prepared to live for it, and we must be prepared, if need be, to die for it. We must see to it that no action of ours may bring it into dishonour or disgrace.

Knot-Tying.

My Dear Jim,

I remember a school riddle, "Why is a goat nearly?" and the answer was, "Because it is all butt."

If a Scout walked up to you and said, "Why not?" you might think that he was "having you on," in much the same way; so I want to warn you that the question "Why not?" is one which you will certainly have to answer, but the word "not" will, of course, have a "k" as its first letter.

There was an unfortunate Scout in the north of England whose name was Jack Law. His Patrol-leader, who was rather a humorist, was in the habit of writing up three questions on a blackboard every week which the members of his patrol were expected to answer. The first week he wrote the following:—

"Why know the union, Jack? Why know the Scout, Law? Why not?"

His patrol spent the first half of the evening scratching their heads, and the second half in whacking Jack Law's back, and the result was that they were far merrier, but not any the more intelligent, when they returned home.

Knot-tying is one of the first things that a Scout has to learn. A Scout is a friend to all; but unless he knows something about knots, when his pal gets tied up in a knot, he would not be able to unfasten him.

The more serious point is that a Scout is of very little use unless he is quick with his fingers, and able to control them.

There are many branches of Scout work in which the ability to use one's hands is not nearly enough, and to be any good a Scout must be able to use his fingers also.

The boy who is going to make his own shirt, weave a necktie, make a model out of clay, or speak deaf and dumb language, will make very slow progress unless he has had practice in the use of his fingers. This is one of the principal reasons why knot-tying is so important.

Beyond that, a good Scout will often be called upon to build his patrol a hut, to make a bridge across a river, to construct a derrick, to make a rope-ladder.

Unless he is accurate and reliable on knot-tying and lashing, his bridge will collapse, his hut will fall to pieces, and his rope-ladder will give somebody a broken leg.

Before a Scout may take the Scout Promise and be invested as a member of the Brotherhood, he is expected to be able to tie at least six knots.

A good Scout will know thirty different kinds at least, so that if he begins by learning six he will soon be able to get hold of the other twenty-four—and then, of course, he will start off and learn *another* thirty.

If you are going to make your patrol interested in tying knots, it is no use at all to take a bit of string out of your pocket and to tie six knots in the air. If you are always tying air together, your Scouts will lose theirs (their 'air).

Knots are for a definite purpose, and atmosphere can hold itself together quite decently without the use of string.

For most Scouting purposes, string is not used at all, but rope ; and in preparing a boy for his Tenderfoot examination you should certainly insist upon his using rope to learn his knots with.

Having told him the use of learning knots at all, you will begin by asking him if he knows how to tie any. He will promptly tie a granny knot, and you will point out to him that this is exactly what your

old grandmother at home had been doing for the last eighteen years, ever since she lost her sight.

He will tell you that he has always used that knot to tie his bootlaces; but, on being questioned, he may remember that while he has done them up quite easily, yet once or twice he has had to cut them in order to get them undone, especially on a wet day.

He may also have some recollection of having been compelled to stop once or twice on the way to school in order to do them up again when they had become unfastened.

Having extracted this confession, you will tell your prospective Tenderfoot that a good knot will always have two special merits—first of all that it will never come undone when you are using it; and, secondly, that it will always come undone quite easily when you wish to untie it.

You will show him a *reef knot*, which can be easily unfastened by two different methods, and which

REEF KNOT.

has the merit of lying flat and looking neat, while a granny always has a bump in it.

Owing to its neatness, reliability, and the ease with which it can be tied or untied, the reef is the knot which is in general use for tying together any two ends of rope, string, twine lace, etc., which are of the same thickness, and also for tying together the ends of bandages and scarves or handkerchiefs.

A reef knot is used a great deal in sailing a ship, and it is from the sail or reef of a ship that its name is taken.

You will remind your pupil that ropes are not always of the same thickness, and in this case they will be

tied together by means of a *sheet-bend*. You will tie this knot in such a way as to show how very similar it is to a reef knot, and put the two side by side to show him the difference.

The word bend is slightly different from the word knot, in that it means that it is a knot tied by bending

SHEET BEND.

the end of one of the ropes. Remember that it is in the thicker rope that the bend is always made.

A *double sheet-bend* should also be learnt at the same time, as it gives greater security, and is, in fact, one of the most reliable knots in existence. It consists

DOUBLE SHEET-BEND.

merely in taking another turn with the smaller rope round the bend in the larger.

A *fisherman's knot* is used more often by an angler than by a sea-fisherman, for tying together two pieces of gut ; it can also be used for rope or cord of whatever sizes they may be. It has the great merit

FISHERMAN'S KNOT.

of being completely secure even when the rope is wet and greasy, and it also keeps the two ropes tied together in an exact straight line, which is often an important consideration to a fisherman.

Having shown your prospective Scout these three knots, you will ask him whether he can think of any other purposes for which knots may be required besides that of fastening two ends of cord or other things together.

He may suggest that it is sometimes required to fasten a rope to a pole or to a tree. You will hold up your Scout pole, and give him the rope, asking him to fasten it in whatever way he thinks best.

Very likely he will do it by means of a reef knot. You will tell him that as a general rule a Scout does not use a knot at all when fastening a rope to a spar; instead, he uses a hitch. You will ask him what he means by a hitch.

An East London Patrol-leader once took my advice about this, and asked a Scout in his patrol what he meant by a 'itch.

The boy rather rudely replied:

"When you want to scratch yourself, ain't it?"

You can show what a hitch means by giving a life-like representation of a navvy hitching up his corduroy trousers in order to fasten them more securely at his

CLOVE HITCH.

waist. It is on just the same lines that a rope is hitched to a tree.

The most simple method is by means of a *clovehitch*, which you will now tie, afterwards asking your pupil whether he thinks you have tied a knot.

If he says "yes," you will lift the hitch gently off the top of the pole, when he will see that there is no knot in the rope at all.

You will then go on to show him how the clove-

hitch can be made by throwing *two half-hitches* over the top of your spar. This, however, is not always

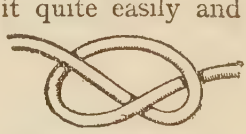
TWO HALF HITCHES.

possible, and you would hardly want to do it in the case of an elm tree sixty feet high.

You will now ask your Scout whether he knows how to shorten a rope. He will double it. If you ask him any other way, he will double it again.

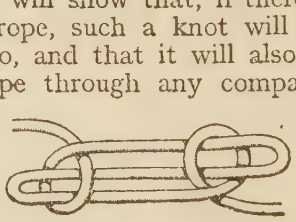
You will point out that this would not be a good method if you had a 20-foot rope and you wished to shorten it by 18 inches.

He will then make up a noose and tie an *overhand knot*, shortening it quite easily and securely in that



OVERHAND KNOT.

way. You will compliment him upon being able to do this, but will show that, if there is any strain put upon the rope, such a knot will afterwards be difficult to undo, and that it will also be impossible to pass the rope through any comparatively small hole.



SHEEPSHANK.

The Scouting method is by means of the *sheepshank*,

and you will show how this is done even when both ends of the rope are secured and cannot be made use of.

You can further practise shortening a rope to a required length. That is to say, you will begin with

BOWLINE.

it 5 feet long, and have the order to reduce its length by 2 feet.

To do so, you will find out that it is necessary to take up just under 3 feet of rope before making your half-hitch at each end of the loop or bight.

Finally, you will teach the *bowline*, which, like the reef knot, takes its name from sailing, the "bow," being the bow of a ship.

You will ask your prospective Scout to make a noose for you if he can. He will make rather an untidy-looking thing by doubling the rope and making an overhand knot; or else more probably he will make a noose that slips—what is called a running noose.

You will inform him that what you really wanted the noose for was in order to lead a rather valuable bulldog home, as it was a greedy beggar and had eaten its collar. Tell him that your intention was to lead it; and not to hang it; and that though his noose was quite pretty to look at, it would be no good for the particular purpose for which it was required.

After he had tried once or twice unsuccessfully to tie a noose that would not slip, you would show him the bowline.

Every Patrol-leader ought to know that this is the knot which is more easily forgotten than any of the others for the Tenderfoot tests.

A boy will be able to tie it quite well on Thursday night, and to his astonishment, and also your own, will be unable to tie it on Friday.

As at any moment it may become of the greatest importance for dragging an insensible man out of a smoke-filled room, for letting somebody out of the window of a burning house, or for leading an animal, it must be taught with such clearness by the Patrol-leader to the members of his patrol that they will never in any circumstances be able to forget it.

The chief point to remember in order to ensure this, is that you should always show the bowline tied in exactly the same way.

There are at least half-a-dozen good ways of tying a bowline ; but if you show them all to a Scout when he is just starting, he will get very confused and mix them all up together with unsatisfactory results. You ought, therefore, to choose whatever method seems to you the simplest and stick to it.

Although these knots about which we have been speaking seem very elementary, yet the thing to bear in mind is that it leads to a great deal of fun and good Scouting afterwards.

When the boys show themselves really smart at the Tenderfoot knots, you will have a competition to see who can tie the six most quickly. You will then have a similar competition with all the Scouts blindfolded or else holding the rope behind their backs.

You will tell the Kangaroos at the end of the evening that they will be meeting again in three days' time, and you will ask that each boy during those three days should try to learn some new knot from a seafaring friend or from some clever chap at the place where he works.

At the next meeting of the patrol, you will find that the Kangaroos between them have managed to learn four new kinds of knots or hitches, and you will ask

each Scout in turn to impart his knowledge to the rest of the patrol.

If you carry out this system regularly, you will one day find out that you are in the proud position of having a patrol in which the boys are able to tie twenty or thirty knots apiece. You will have the knottiest patrol in the troop.

Now you should be ready for the Tenderfoot exam.

I daresay you will get one of my first series of Letters on the Ten Scout Laws and run through them with your Patrol.

It will be no use for them to draw their flags, tie their knots and make their signs, even though quite perfectly, if they can't explain the Meaning of the Law.

Your sincere brother Scout,

ROLAND E. PHILIPPS.

THE SECOND-CLASS TESTS.

My Dear Jim,

It was encouraging to hear from your Scoutmaster that your patrol knew far more about their Tenderfoot tests than any boys he had ever examined before.

If your patrol can manage their Tenderfoot tests so successfully after only three weeks' preparation, they will probably be able to pass their Second-class with flying colours after four or five months.

You will be starting your Second-class work tomorrow night. The first thing you will do is this:

You will seat your chaps around you and tell them that they are going to be Second-class Scouts as soon as they possibly can.

Any good Scout will want to be First-class, but you cannot become First-class until after you are Second-class. In fact, to be First-class second you must be Second-class first. At present they are Tenderfoots, that is to say, third-class.

A third-class railway passenger is sometimes a very good fellow, every bit as good as the fellow who pays twice as much money to get into another equally stuffy railway carriage.

A Scout, however, does not do his scouting in a railway carriage, but in the wilds of the jungle or Hampstead Heath.

The reason a new Scout is called a Tenderfoot is that he has a third-class pair of feet. A First-class Scout's feet are not tender. That is because he knows how to look after them.

When a man or a boy goes to work on a farm in one of the Colonies, he nearly always gets his feet very tender when he starts. That is how we got the name Tenderfoot in the Scouts.

You will have the nine Second-class tests in a book

which you brought with you, or else written out on a sheet of paper, and you will read these out to your patrol, so that they may get a clear idea of exactly what it is they are expected to do.

If your patrol is meeting two nights a week for two hours each time, you will probably arrange with your boys to take four of the tests on each evening, giving them half-an-hour apiece. In this way your brother Scouts will never get tired of being made to stick at one kind of work too long.

You will find that the first test tells you that you must have one month's service as a Tenderfoot.

Now, some Patrol-leaders say that this is no test at all, because nobody could become a Second-class Scout in less than a month, and that that test may therefore be passed over.

This is not what the Chief wants you to do. He wants you to devote attention to the first test just as you do to the other eight.

Under this test you will constantly revise your Tenderfoot work, and enlarge your Tenderfoot knowledge on the lines suggested in my other letters. That is to say, by the time you are ready to pass your Second-class examination, you will know sixteen knots instead of six, ten Scout Signs instead of four, something about the national flag of your American brothers as well as that of your own country, and half-a-dozen ways of practising the Scout Laws learnt from actual experience.

A Tenderfoot is not a boy who once passed his Tenderfoot examination in days gone by, but he is a boy who could pass his Tenderfoot test at any moment with the greatest of ease.

If you had to lower somebody from a burning house on Tuesday night, it is no good explaining to them that you have forgotten for the moment how to tie a bowline, but that you will call again on Saturday after your troop meeting.

By Saturday you will require your Carpenter's Badge, in order to be able to make the necessary coffin which would never have been necessary if you had practised the first test for the Second-class Badge.

I hope to write you separate letters about five of the tests namely, First Aid, Signalling, Scouts' Pace, King's Game, and the Compass.

I do not think you will need much help with the other three tests, namely, Fire-lighting, Cooking and Thrift, but do get your Scouts to practice the first two carefully, and do not trust to luck.

Fire-lighting practice is quite interesting if you make your small heap of dried chips, and then, when it is alight, put on your larger sticks or fuel, bit by bit.

Cooking is very useful, and every Scout ought to be able to cook for himself in camp, but if he is to be able to do so, he *must* practice this test so the food is fit to eat. If the examiner gets a pain in his inside after testing the food, he naturally does not feel inclined to give a favourable report.

Do see also that your Scouts cook with clean hands and billies. It should be considered a breach of the tenth Law to touch food with grubby hands or cook food in a half cleaned billy.

And then that 6d. in the Savings Bank is only the first step in keeping the ninth Law. Encourage your Scouts to save something regularly every week, even if only a ½d. They will be surprised to find how the money mounts up. A Scout with a little money saved up may be able to do a good turn in some wonderful way, which will give him far more pleasure than if he had spent the money in small sums on "tuck." It also helps a chap to feel independent if he has a pound or two to fall back on if he should be ill or lose his job, and, of course, just now thrift is one of our national duties.

Your sincere brother Scout,

ROLAND E. PHILIPPS.

First Aid Work.

My Dear Jim,

There is no grander thought about Boy Scouts in the British Isles than that there are nearly 200,000 of them ready to give help at once whenever there is an accident, and nearly all of them are doing their best to qualify themselves to render First Aid.

It is probably the most important of all the things which you learn in the Scout training, and there is certainly no knowledge which is more necessary if a Scout means to carry out his ten Scout Laws.

A Scout cannot call himself a friend to all, if he knows that any day of the week he may discover a man who is bleeding to death and be unable to do anything to save his life.

He cannot be called useful, if a brother Scout breaks his arm or sprains his ankle in camp and he has not the least idea what to do.

He cannot be called really thrifty, unless he knows something about health and sanitation, and is thus able to save up his bodily strength by giving his body the proper food and proper exercises.

Every Scout, then, who is trying to keep his Laws will want to be something of an Ambulance man. He only learns elementary First-aid for his Second-Class test; but that is just the beginning, and every keen Scout will want to go on to get his Ambulance Badge afterwards.

Before you start learning any ambulance with your patrol, you will have a good yarn with them about it.

You will ask them what they would do if they found a man on the seashore looking as if he were dead; if they found somebody who had scalded his arm with boiling water; or if they found somebody who had

fallen from the top of a ladder and was groaning upon the ground.

Sometimes you may read to your patrol incidents which are described in THE SCOUT or any other newspapers; and it is when you begin talking about practical incidents in this way that your boys will find out how very little they really know.

You can also use your powers as an actor, not to mention a comedian, to give a lifelike representation of an old gentleman crossing the road, losing his head in the middle, and afterwards, through being run into by a motor-omnibus, nearly losing his leg in the end.

You will ask them to do to you whatever they would do in the circumstances.

This may lead to a good deal of joking, but the Scouts in your patrol are likely to learn First-aid far more eagerly if you instruct them in an amusing way than if you plod through the names of the bones and the arteries as if they were a kind of nasty poetry that had to be learnt by heart.

You will probably be doing at least an hour of ambulance work every week, and I strongly recommend you never to make a start without first of all having five or six minutes of good yarn.

You will find that the Kangaroos are only too keen to tell you about accidents which they have read of or seen, if you will give them half a chance. In each case, you will finish by asking what a Kangaroo would have done if he had been there.

This letter is not going to be a book on First-aid. There are plenty of good books on this subject which you can get from your Scoutmaster if you ask him; but I want to tell you of one or two special ideas which books do not usually give you.

To start with, it is no good learning First-aid unless you know what First-aid is, and if there is any other kind of aid.

First-aid is the aid or help given by the first person

on the spot. That person is often a Scout, because a Scout keeps his eyes open, and whenever he sees an accident runs in to help.

Second-aid is the aid given by a doctor. It is not a Scout's object to try to do a doctor's work, but he must do everything he can to make the injured person comfortable and prevent him from hurting himself further until the doctor arrives.

If the accident is anything serious, the doctor must be sent for at once. That is why a Scout going into camp will always find out the address of the nearest doctor, and every Scout will know the addresses of the doctors who live near his home or his troop headquarters.

First-aid is sometimes called ambulance, which is another name for the same thing. It is called ambulance because an ambulance is another word for a stretcher, and in First-aid a stretcher often has to be made use of to carry an injured person home.

The most important part of ambulance work is to know where you have to press to stop the bleeding from an artery.

A person whose artery is cut may bleed to death in a few minutes, perhaps seconds. The only way you can be certain of saving a person's life in these circumstances is by knowing exactly where to press upon any artery in order to stop the bleeding.

You cannot learn this by reading it out of a book; you must do it by actually pressing the arteries of a brother Scout at your troop headquarters and your own when you get into bed.

An intelligent Scout could quite easily learn all the pressure points in half-an-hour, but the important thing is to know them at all times. You can only do this if you are constantly practising and thinking about it, and asking and answering questions.

Apart from bleeding from an artery, which you must remember is the most important thing of all, you will

teach your patrol for their Second-class test how to put on a splint when any of the bones in the body are broken.

It is no good practising this at all until the Scouts have a good idea what the bones in their bodies look like, and how many they have got.

The best of all ways of finding out is to go and look at a human skeleton in a museum ; but if you cannot do this, a picture of a skeleton is the next best thing. You must look at this often while you are practising First-aid.

After looking at a bone in a picture, you will pinch your own body until you can find it, where it begins and where it ends. You will pinch the bones of your brother Scouts and they will pinch yours.

You will find that, if you have pinched another chap's collar-bone, he will take a greater interest in discovering where your own collar-bone is situated than he would otherwise have done !

When the boys are stripped down at the baths, or after doing physical exercises or gymnastics, you will make them count all their ribs and find out in practice exactly how they meet the backbone behind and the breastbone in front.

Perhaps you will find that they do not all meet the backbone at all. If not, what do they do ?

You will then ask a Scout how many bones you would have to chop through if you started sawing him in two pieces just underneath his lower ribs.

If you do that, he will never forget the importance of his backbone, which is the only bone that fastens together the upper and lower parts of his body.

You will get your patrol really interested in the study of their bones, and if they find an old bone in a field, they will want to know what part of a sheep or a bird it belongs to.

One day, when they look at the skeletons of monkeys at some exhibition, they will see how very closely

Scouts resemble these creatures, not only in theory but also in practice.

It is a good thing, while working for your Second-class test, to make it a point of honour with your Scouts that they should pinch at least two of their bones and say their names every night just before they get into bed.

When you are putting on splints for broken bones, there are three important points which Scouts are often apt to forget.

The first is that the whole object of a splint is to keep the limb from moving in order that there may be no further injury.

It is of very little use to move a person with a broken leg and then to put on a splint afterwards. You must at all costs put on the splint before you move him at all.

If somebody falls down in the middle of a street crowded with traffic, and a cart runs over him and breaks his leg, you must never run in and pull him, or carry him, to the pavement. What a Scout must do is to stop the traffic.

If it is a motor-vehicle, it will stop quite easily at once. If it is a heavy van or dray which is coming along fairly fast, a Scout must run out and catch hold of the horse's head and pull it to one side so that it will not run over the person who is lying injured on the ground.

By this time a policeman will have come up, and the traffic will be held up if necessary, while a splint is put on the patient's leg before he is carried away on an ambulance.

The second thing to remember is that it is no good putting on a splint at all unless it is put on very tightly. A loose splint is worse than useless.

The general rule is that in fastening on a splint the bandages should be tied as tightly as possible, provided

that you do not hurt the patient. Unless he is unconscious, he will very soon tell you if you are tying the bandage too securely, but in many cases of Scout ambulance work the bandages are far too loose.

The third thing to remember is that neither you yourself nor other people are in the habit of carrying about splints of just the right size in their pockets.

You must be ready to find a splint of the right kind as soon as an accident happens. In a street accident, if it is a wet day, you will not have much difficulty in borrowing an umbrella. On a fine day you can borrow a walking-stick.

Otherwise, when an accident takes place in a house, a broom handle makes a good splint for a broken thigh, or a poker or tongs for a broken leg.

If you want a splint for the inside of the leg, you can usually quite easily get hold of folded newspapers, or magazines, or thin books.

When an accident takes place in the country, there is not much difficulty in finding pieces of wood the size you want.

I have already told you that you will continually be talking over with the members of your patrol what a Scout should do in the case of any particular accident. I also strongly recommend that the Kangaroos should make up their minds what they would do in the case of *any* accident.

In the case of most of the street accidents you come across, you will not be the first person on the spot. That is to say, you will first become aware of the accident by seeing a crowd collected, and by hearing somebody say that a person is hurt.

When the accident is a serious one, or in the case of a fire, if you are with your brother Scouts in uniform, you may then be of value by offering your services to the police to help in keeping back the crowd.

If you are by yourself, the thing is at once to rush off to the nearest house and ask for a glass of water.

You will then make your way through the crowd and give the water to whoever is looking after the patient.

Water is wanted in nine accidents out of ten, and if Scouts will always run off and get it without being told they will do a very good turn whenever anybody is hurt.

On the other hand, you may be the first person on the spot after an accident has taken place. There are three general rules that you carry out *always*.

One is that you loosen the clothing and enable the injured person to breathe more freely. By loosening the clothing is meant that you unfasten the collar or any hooks or buttons at the neck. You also unfasten the belt or braces or anything tight at the waist. The loosening of clothing is often forgotten, and yet it is very important.

The second rule is that you at once set yourself to make the injured person comfortable. If he is lying on the ground with a broken limb, you must at once put something under his head. A rolled up coat is usually used for this purpose.

The third rule is that an injured person is nearly always suffering from shock. The shock of an accident makes the person feel cold and shiver even in warm weather. Your object as a Scout is to keep the patient warm. The way to do this is to cover him at once with a rug or an overcoat.

These three rules are of great importance, but if you make a practice of always carrying out every single part of what is required when you are dealing with imaginary accidents at your troop headquarters, you will do splendid work whenever a real accident takes place either in the street or in the country.

You will Be Prepared for emergencies, and by being prepared you will one day be able to save somebody else's life.

Your sincere brother Scout,

ROLAND E. PHILIPPS.

Signalling.

My dear Jim,

About a year ago, when visiting a troop, I came to a patrol which had only been formed for four or five months. None of the boys had got any badges except their Tenderfoot. I said to the Patrol-leader :

" I will be visiting your troop again in four months' time. May I depend upon all the boys in your patrol to have earned their Second-class Badge before I come ? "

He answered :

" The whole patrol will have three badges by then, sir."

" Well," I said, " you cannot get any proficiency badges until you have got your Second class, so you will have to be very sharp about it if you are going to have three badges each before I come again."

" We are nearly certain to have the three badges, sir," he replied. " After we have got the Second class in this troop, we make it a point of honour to go on at once and get the Ambulance Badge and the Signaller's. We do a great deal of the work for these two badges before we go in for the Second class examination, and a Scout who works hard will always get his two proficiency badges within two months of being Second class.

Although a Scout's Honour is to be trusted, I had an idea in my mind that this chap was spinning me a bit of a yarn.

However, I had a higher opinion than ever of a Scout's Honour when I returned in three months time and presented every boy in his patrol with an Ambulance Badge, and four out of seven with a Signaller's Badge as well.

Your third test for the Second Class Badge is to

know the Semaphore or Morse sign for every letter in the alphabet, and be able to send or read a few short, easy words.

Once I was with a Scoutmaster who had been working with his troop for many years. He was giving them what he called his six-monthly P and D. This meant "pat" and "drubbing," or "dressing down."

After he had given them a pat on the back for several things they had done well, I was anxiously waiting to hear the drubbing.

"There is only one thing," he said, "that I have to complain of. There is an important discovery that ought to be made by every good Scout, but none of you have ever made it."

Their mouths were wide open, and their ears even wider. There was an impressive silence.

"The object of learning signalling," he went on, "is to be able to signal."

The troop were so astonished that two of them dropped their staves. They were then dismissed, and the Patrol-leaders went home scratching their heads. Two of them are scratching their heads still, but two of the others get up at seven in the morning and go out on to a piece of open land near their home.

Their homes are a quarter of a mile apart, and the common lies in front. They are good pals, and have plenty to say to one another even before breakfast. They do not shout it, partly because they do not want to disturb their families, and partly because they are both solo singers in their church choirs. They signal.

They did this for the first time the morning after the Scoutmaster's P and D talk, to which I have referred. That morning they talked for half-an-hour with their signalling flags, and yet knew just as little about one another when they went into breakfast as they had done on the previous day.

It is now three months later, and they find that a

game of football can be fully described in four-and-a-half minutes.

They have also invented an abbreviated sign for "sausage." This is not used as a term of reproach, but is a brief way of explaining a hasty retirement in the direction of breakfast.

Remember this, then, that before ever the Kangaroos are allowed a signalling flag, you must make it perfectly clear to them that there is only one object in signalling, and that is to be able to signal.

The reason why a Scout wants to be able to signal is that, when out in the country, he often requires to speak to a brother Scout who is on a hilltop half-a-mile away. Unless he knows how to signal, he might just as well be the other side of Europe.

Although there is this one big reason why every Scout learns signalling, yet there is another thing that makes it grand to send a message whenever you can get a chance. It is because it is wonderfully fine exercise.

If you signal Semaphore properly, swinging round on your heel and toe, you will find that you are developing the muscles in your arms and legs.

Morse, too, makes a boy very powerful in the use of his arms, and also smart with his wrists.

You have now to decide with your patrol whether to learn Semaphore or Morse. The best decision to come to is to learn both; the only question is which one to learn first.

Most Scouts begin with Semaphore, because it is easier to send and to read, and, unless you are very good at Morse, a message in Semaphore can be sent more quickly.

On the other hand, the Morse code is very important indeed, because when once you know it you will be well on your way to learning field telegraphy and lamp signalling, as well as sending messages with a flag.

No Patrol-leader would think of teaching the members of his patrol the fireman's lift unless he knew it himself. It is, therefore, a funny thing to find that a large number of Patrol-leaders try to teach their patrols the Semaphore or Morse alphabet before they themselves have taken the trouble to find out what it is.

A great point about the signalling alphabet is that it is different from the ordinary alphabet.

The ordinary alphabet begins a, b, c ; but in signalling certain letters are given names. These letters are those which sound alike, such as M and N. To avoid confusion the letter M for example is given the name Emma.

Here is a list of the letters with what are called their phonetic names :—

A is called Ack, B—Beer, C—Cork, D—Don, E—Eddy, I—Ink, J—Jug, M—Emma, P—Pip, Q—Quad, S—Esses, T—Tock, V—Vick.

Signallers should always call these letters by these names.

The reason why some of the letters have special names is that a Scout who is receiving a message will always have another Scout standing behind him to write it down.

The Scout who is receiving the message will not shout out each word as he receives it, as he might get some cipher word, such as "maptev," which he could never pronounce nor understand. What he does is to read out each *letter* as he receives it, and he would therefore read out this particular word as follows :

Emma, ack, pip, tock, eddy, vick. At the end of each word he would say "group."

The writer would take all these words down as quickly as possible, and when they had got the whole message on paper they could translate the cipher or code at their leisure afterwards.

In the same way, a French Scout might send a message in French to an English Scout who had not

got his Interpreter's Badge. The message would be taken down on paper, and could be afterwards translated with the help of a dictionary.

There are so many first-rate Scouting books that have been written about signalling that you do not want me to give you full instruction in this letter.

If you want your patrol to make quick progress, you had better get them the Official Handbook "Signalling for Scouts," price 1/6, which explains both Morse and Semaphore signalling quite clearly.

I think I will help you most by telling you the general laws upon which patrol signalling practice should be carried out. I will take it that half-an-hour is to be given up to signalling.

(1) For a quarter of an hour you will go through the alphabet. In order to do this, you must get your patrol into proper formation.

If you have got eight boys, the best way is to form yourselves into two ranks, and then number. The front rank will take two paces forward. The odd numbers of the front rank will take two paces forward again, and the even numbers of the rear rank will take two paces back. The whole patrol will then incline either to the right or to the left.

You yourself will stand in front, where all the Scouts can see you.

The whole patrol is standing at the Alert. In that position no signalling can be carried out, because in any flag signalling it is absolutely necessary that you should be standing firmly upon the ground.

The only way to stand firmly is by having the legs apart. You will explain this to the patrol, and then give the order "Ready to signal!" or "Patrol, ready!"

The Kangaroos will move the left foot smartly out to the side, and at the same time will cross their flags in front of them in preparation for forming the first letter.

It is very important that as Patrol-leader you should always make a point of seeing that any Scout who is signalling has got his legs wide apart.

Now that the patrol is at the right position, you will proceed to call up. You will never in any circumstances send the alphabet or any message at all without first of all calling up. In Semaphore this is done by holding the flags at the letter J and wagging them from the wrists.

You will explain to the Kangaroos that the object is to attract the attention of somebody a mile away whom you wish to signal to. It is no good sending him a message if he is looking in the other direction. You go on waving your flags until he answers you. He answers with the same letter J, but without wagging his flags. He need not waste time doing that, as you are already looking at him.

You will now go through the alphabet in circles. (This is explained in " Signalling for Scouts " and in Mr. Young's splendid book " How to Run a Troop.")

After going through the alphabet twice in this way, you will take your place in the ranks and ask another boy to stand in front and give the lead.

When any boy gets to know the letters, you will give him a chance of leading the others, and so keep him interested.

A Patrol-leader's job is not to show off his own knowledge, but to help the other boys in his patrol.

As the letters are sent, the boys will shout them out, calling each by its proper name. At the end of each alphabet they will signal the letters AR. This is a sign to the person a mile away that the message is finished.

A good Scout, however, would never go home to his dinner until he knew that the person the other end had read his message properly.

The Scout a mile away shows that he has read it

by sending the letter R, the first letter of the word "Read" or "Received."

(2) You will make the chaps sit down. You will then stand up facing them, and go through the alphabet, asking them to shout out the letters. You will then jump about from one letter to another, and make the Scouts read each one before you go on with the next.

A good way of teaching your brother Scouts to read the letters is by sending those which are exactly opposite to one another.

For instance, you would send the letter Beer and then the letter F, which is the other side of the body; the letter Ink, and then the letter X; the letter H, and then the letter *Z*; the letter O, and then the letter W; the letter K, and then the letter Vick; the letter Quad, and then the letter Y; the letter Emma, and then the letter Esses, and so on.

After you have done this for a short time, you will make the other Scouts in turn do the same.

(3) If there is any more time, you will draw up your patrol again in formation for sending, and the Scouts will take turns in standing in front and in sending any letters or simple words they think of. The other Scouts behind will follow their lead.

But remember that you will always begin calling up by sending Vick E, with its answer K; and finish by sending A R, with its answer R.

There is so much to say about signalling that I hardly like to give you any general advice in a letter. Perhaps I had better take the risk, and give you one or two quite small hints.

In Semaphore it is especially important:

(*a*) To stand always with your feet apart, exactly facing the person to whom you are signalling, and looking at him the whole time.

(*b*) To form the exact angles with your flags. This is easy if you keep the stick of the flag lying flat along your forearm.

(*c*) Never to allow either of your flags to be

pushed out behind you, but always to keep them exactly at the side of your body.

(*d*) In forming letters where both flags are on the same side of your body, such as H, I, O, W, X, Z, swing right out on your heel and toe, holding your flags as far away from your body as possible.

In Morse signalling, the three most important things are :

(*a*) To hold your flag as high up as you can, so that the flag will be right above your head. The way to remember this is to hold your hands in such a way that you can only just peep over them when you are looking at the person to whom you are signalling.

(*b*) To wave your flag always from the wrists, and not from the arms. If you wave the flag from your arms you will get very tired and be unable to send a message of any length.

Your sincere brother Scout,

ROLAND E. PHILIPPS.

Scout's Pace.

My Dear Jim,

Scout's Pace means that you do first of all a certain number of paces marching, and then a similar number of paces at the double. You thus advance alternately walking and running.

The number of paces to be made consecutively in each way may be from twenty to fifty.

Twenty paces is suitable for a short distance or for very young Scouts, but fifty paces usually works out better if you are going at all far, or if your Scouts are fairly large.

The idea of Scout's Pace is that the Scout does not want to walk the whole distance, for he wants to arrive quickly and he likes to stretch his legs.

On the other hand, he does not run the whole disance, because he knows that he would soon get out of breath and that the smaller boys in the patrol would get tired. He therefore runs half the way and walks the other half.

He runs a short distance until he wants to get his breath, and then he walks until he has got it again. Then he runs and then he walks again and so on. Thus he can go a long way without getting tired.

The fifth test for your Second Class Badge is that you should go a mile in 12 minutes at Scout's Pace.

I was talking to a Scoutmaster in his troop headquarters when seven panting boys marched in at the door. The Patrol-leader came up and saluted.

"We have just done it in ten, sir," he said.

"What have you done in ten?" I asked.

"The mile at Scout's Pace," was his reply.

Now, of course, that is all wrong. The Second Class test does not ask you to do a mile at Scout's Pace *within* twelve minutes, but in twelve minutes

exactly. There is a great difference between the two.

The time which you take to cover a mile at Scout's Pace depends, of course, very largely upon the speed with which you do your twenty or fifty paces of running.

If you have got long legs and run hard, you will possibly be able to do the mile in about nine minutes; while if you trot very gently, and walk slowly, you may take a quarter of an hour.

The whole point, however, is to go on practising Scout's Pace with your patrol until you can do a mile in exactly twelve minutes.

The way to do this is by marking out the distance of a quarter of a mile along some road. You will then try to cover that distance in three minutes. After that you will try to cover it twice in six minutes and four times in twelve minutes.

What is the good of being able to do the mile in exactly twelve minutes? In the first place, if you know for certain that you can do a mile in exactly twelve minutes, you will know that you can do five miles in exactly an hour.

That is to say, if you set out at 7 o'clock on a strange road without any milestones, when your watch tells you that it is 8 o'clock you will know that you are five miles from the place you set out from. You would do a mile and a quarter for every quarter of an hour.

In this way, through having practised Scout's Pace, you will be able to judge your exact distance by means of a watch, a thing which is often of great value to you in Scouting.

When you are in strange country it may often be of considerable importance to you to know roughly how far you have come. If you have been advancing at Scout's Pace you can tell this with a good deal of accuracy.

On the other hand, a Scout is not always able to

carry a watch, and he wants to have as many methods as possible of knowing the right time.

A good Scout can usually tell the time pretty well by the sun, moon, or stars, but Scout's Pace is a good substitute for a watch, too.

For instance, your troop may be in camp. They are invited to tea by the Scouts in a neighbouring village. You discover that it is five miles away by means of a map. Tea is at 4.30, and if you start at 3.30 at Scout's Pace you will be certain of arriving there at the proper time.

Again, if you are marching along a road with milestones, you can know that twelve minutes have lapsed after each milestone that you pass.

I remember once having quite a good joke with my own troop in this way. We had marched past two milestones at Scout's Pace, when one of the boys asked me the time.

"It is twenty-one minutes to four," I said. As I did not take out my watch, the Scout thought that I was pulling his leg.

"That is a guess, sir, isn't it?" he asked.

"No! I know for certain," I answered.

"Did you tell by the sun, sir?" he asked.

"No, I told by that milestone," I said, pointing to it.

The Scout looked rather surprised, but, as I showed no signs of smiling, he examined the milestone with unusual care. He read everything that was to be read on it, which was not much.

"I can see nothing on the milestone except the distance we have come, sir," he said.

I then told him of the value of Scout's Pace, and how every Scout could use a milestone for himself as a watch. In this particular case I had noticed that we had started out at 3.15.

There is no better way of astonishing people than

by telling them that a Scout can read the time from a milestone. Yet it is quite true.

Scout's Pace is a dull game when you have to do it by yourself, but it is quite good fun when your patrol is marching smartly in file with yourself at its head.

The first thing you will have a difficulty about is in keeping step.

If you walk twenty paces and then set off running as though you were starting in the final for the hundred yards at your Scout sports, you will find that one fellow is on the left foot while another is on the right.

Similarly, if the members of the patrol are in step while they are running, and you suddenly come to a stop with a jerk and begin walking, the whole patrol will get out of step in the same way.

The great art of leading a patrol at Scout's Pace is that you should break so gently from a walk into a run, or from a run into a walk, that those behind you will have no difficulty in following your intentions and in keeping step. This can only be done by practice; but by practice you very soon get perfect at it.

In Scout's Pace, as in other branches of Scouting, one of your great objects as a Leader is to keep your patrol interested. If you tell them clearly the object of Scout's Pace, and make them illustrate that object in practice, you will make them take a lot of interest in that way.

Another way, however, is every now and again to give up your position at the head of the patrol and to put some other boy in your place. It is then his job to be responsible for the patrol keeping step, as the patrol always takes the lead from the boy in front.

After you have been marching some distance, it is far best to put the smaller boys in front. They can then make their own pace and they will not get tired.

If a big boy takes the lead and the little one is behind, you may quite unintentionally run him off his legs, and he will find Scouting very poor fun.

Your sincere brother Scout,

ROLAND E. PHILIPPS.

Kim's Game.

My Dear Jim,

As a fourth test for the Second-class examination, a Scout can either follow a track of half-a-mile in twenty-five minutes, or show himself proficient at Kim's Game. The best thing is to do both.

Kim, a book by Rudyard Kipling, is the story of a boy named Kimball O'Hara, who was the son of a sergeant of an Irish Regiment in India. He was full of all sorts of scouting tricks, and you will learn a lot of Scouting by reading this story.

He was discovered by a gentleman who was engaged in the Government Intelligence Department. This gentleman was impressed with Kim's smartness, and he thought that he could probably make good use of him.

However, he first of all wanted to put him to the test.

In detective work a boy would be no good unless he was quick at noticing small details, and always remembering them. In order to test him the gentleman laid before him a trayful of precious stones.

After Kim had looked at them for a minute they were covered up by a cloth, and Kim was asked to state how many stones he had looked at, and what kinds of stones they were.

At first he was rather bad at it, but he improved quickly with practice. It is from the story of *Kim* that Kim's Game is taken.

For the Scout test the boy will be shown twenty-four well-assorted articles for one minute, and he will then be expected to remember sixteen of them.

The chief point about Kim's Game is that you should always remember what it is for. It is to enable a

Scout to be quick at noticing things and to remember afterwards what he has seen.

Patrol-leaders are often asking me how they can practise this with their patrols.

At the ordinary troop headquarters it would be a difficulty to collect twenty-four small articles, all of them different; and if you did so once, you would never be able to find twenty-four completely different articles for a future occasion. How then are Scouts to practise?

As a matter of fact there is probably no game which can be practised in a larger number of different ways.

The simplest way of practising quick observation and memory with the Scouts in your patrol is to draw them up in line facing one of the walls of a room. You will tell them that you want them to observe everything that they can see.

After a minute you will give the order "about turn." You will then ask the members of the patrol to describe to you everything they were looking at the colour of the paint, the pictures, frames, number of window-panes, appearance of the door handle, height of the door, and so on. You can have a competition.

One way is to award points for every correct answer; but the more amusing way is to make each boy in turn tell you something he has noticed.

When a boy fails to remember anything farther, he falls out, and the last boy wins.

You can do exactly the same thing with a shelf of books. The patrol will look at them for a minute or two, and then turn round and answer questions about their names and the colour of their covers.

You can also take your patrol to look at the contents of a shop window, and they can afterwards tell you what they have seen.

Apart from playing Kim's Game, with a patrol, there

are endless opportunities for the Kangaroos to practise it as individuals.

One of the best ways is to look quickly at a lady as you pass her in the street, and afterwards to try to describe to yourself what kind of clothes she was wearing, what her height was, and anything else that was interesting.

It is very good practise to try to describe anything you have seen, whether it is a person, a picture, a house, or anything else.

You will find that you begin looking at everything with a great deal of added interest if you can imagine that at any moment afterwards you may be called upon to describe it.

Sometimes the police issue particulars about a criminal for whom they are looking. A smart boy remembers that he has seen the man who is wanted. He just passed him in the street, or met him on the tram, but he remembers him. Many criminals have been caught in this way.

If you practise Kim's Game you will probably find it much easier to work for one of the most important of all the Scout badges, the Pathfinder's.

A London omnibus has written on the front and at the back a list of the principal streets through which it passes.

After glancing at this list of streets, a good Scout will soon find himself remembering the whole route which it takes from one end of London to the other. He will get good at it with a little practice, and he will find himself able to help other people who do not know which omnibus to take in order to get to their destination.

In the same way a Scout will remember the names of the side turnings out of the main roads. He will remember them in their proper order, and even when called on unexpectedly he will be able to tell people whether to take the third or fourth turning to the

right in order to get to the street to which they want to go.

Again, Kim's Game is very good practice for part of the First-class test.

One of the First-class tests is that you have to go to a point seven miles away and to write a short report on your journey.

If you are going to write a good report, you want to notice everything as you go along. You may have to go quickly and be unable to write the things down as soon as you have seen them. But if you have practised Kim's Game, you will not only notice the things, but you will be able to remember them afterwards.

Kim's Game will also help you in judging numbers, heights, sizes, and areas. In these tests the important thing is to be able to use your eyes quickly, and at once to get a grip of what you have seen.

The surveyor will be able to glance at a field and tell you its area; the shepherd to glance at a flock and tell you its size; and a librarian to glance at a bookcase and to tell you roughly how many books there are.

These things can only be done after months of practice, but a Scout never wastes his time, and is practising wherever he goes.

You can play Kim's Game very often without interfering with the other things you are doing. You can be like the Chief Scout, who pays the closest attention to the person who is talking to him, and at the same time draws the most amusing picture of him on a piece of blotting paper.

Your sincere brother Scout,

ROLAND E. PHILIPPS.

The Points of the Compass.

My Dear Jim,

We sometimes talk of our Scout Badge as a fleur-de-lis, or Prince of Wales' feathers. Sometimes people call it an arrow head. In reality, however, it is taken from the sign of the North on a mariner's compass.

This sign is many hundreds of years old, and because it was so important to be able to find the North it was adopted as their emblem by most backwoodsmen and pioneers. We use it as our badge in the Boy Scouts because its three points remind us of our three Promises.

I tell you this now because the last of your nine tests for the Second-class Badge is to know the sixteen principal points of the compass.

The Kangaroos will take more interest in the compass if you begin by telling them that the most important compass point, the North point, has been kind enough to supply us with our Boy Scout Badge.

Every Scout must be able to find the North point at any time of the day or night.

When you have found the North, you will turn yourself in that direction, and if you do this you will have no difficulty in remembering how to find the other fifteen points in this way.

When you are facing the North you may put down a stick or pencil upon the ground pointing to it. The other end of the stick or pencil will be pointing due south. Another stick laid across it at right angles will be pointing east and west.

Even a good Scout sometimes forgets which is east and which is west. An excellent way to remember is that the second letter of the word west is "e" and

the second letter of the word left is also "e," and that when you are facing north the west is always on the lefthand side. It will follow from this that the east is on the right.

You then put in four more points, by drawing lines or laying sticks exactly between the four points already shown. The direction exactly between north and east is called north-east. This you would expect.

In the same way no Scout, even when beginning, would have any difficulty about the names south-east, south-west, and north-west.

You will then mark the remaining eight points exactly between the eight points already shown. What you want to make clear to the boys is that you have now got three kinds of north-east, three kinds of south-east, three kinds of south-west, and three kinds of north-west.

The first kind of north-east is exact north-east, which you have already shown. You have then got a north-east which is nearer to the north, a north kind of north-east. Instead of calling it "a north kind of north-east" you will call it north-north-east. It is shorter.

You have also got a north-east which is nearer to the east, an east kind of north-east. Instead of calling this the "east kind of north-east" you will call it "east-north-east" in order not to waste breath.

You get the points east-south-east and south-south-east, south-south-west and west-south-west, west-north-west and north-north-west, in just the same way.

You will now point out to the Kangaroos that these sixteen points are no good at all unless you can find one of the points in some way to start with.

If you happen to be carrying a compass, this will always show you the North, which makes things quite easy. But often a Scout does not possess a compass, and if he does it may be broken or fail to work. You

have then got to find a compass direction in some other way.

In the day time the proper way is by means of the sun. The sun is practically due south at twelve o'clock every day of the year. It is also due south-east at nine o'clock in the morning, and due south-west at three o'clock in the afternoon.

It is also due east at six o'clock in the morning, and due west at six o'clock at night; but in winter time you cannot see it at six o'clock in the morning because it has not yet risen, and you cannot see it at six o'clock at night because it will have already set.

If the sun is due east at six o'clock, and south-east at nine o'clock, at seven-thirty it will be exactly between these two points, *i.e.*, east-south-east.

In the same way it will be south-south-east at ten-thirty, south-south-west at one-thirty, and west-south-west at four-thirty.

This knowledge will enable you always to find the compass direction from the sun, provided that you are carrying a watch. You can also tell the exact south by a watch in the following way.

You point the hour hand to the sun. You will then lay a pencil flat on your watch on a line exactly between the hour hand and twelve o'clock. Between six in the morning and six in the afternoon your pencil will be pointing due south. (But be careful of "summer time.")

If you have not got a watch, it is quite possible to tell the time from the stars in the same way. A star will seem to move round a quarter of the distance of the compass in six hours in just the same way as the sun. It will move round an eighth of the way in three hours, and a sixteenth of the way in a hour and a half. You must then make a note of some bright star, which you will recognise again, and what direction it is in at some particular time.

In your summer camp you may notice, perhaps,

that a bright star called Arcturus is exactly south-west at eight-thirty in the evening. You then know that an hour and a half later, at ten o'clock, it will be west-south-west, and that three hours later at eleven-thirty it will be due west.

You can mark another star in the east and follow it round towards the west in the same way. It will take three hours to get from east to south-east.

The stars rise four minutes earlier every night, so that you must not expect to find them in the same place at the same hour every evening. Each night they will have moved a little farther on.

Again at night you can tell your compass direction from the moon. A full moon is always due south at twelve o'clock at night. It is due east at six o'clock in the evening, south-east at nine o'clock, south-west at three o'clock in the morning, and at six in the morning due west.

Like the stars and the sun, it seems to take twenty-four hours to go right round the compass.

We see neither the sun nor the moon, however, when they are in the north, as they are then the other side of the earth.

I have just told you that a full moon is due south at twelve midnight. In the same way a new moon is due north at twelve midnight, therefore you cannot see it. Nobody in England will ever see a new moon at mid-night.

A new moon rises in the east at six o'clock in the morning, and is due south in the middle of the day, but you are then unable to see it owing to the daylight.

You now know that a full moon is due south at twelve midnight and a new moon is due south at twelve noon.

What about a half moon ?

Perhaps you have watched the moon sufficiently to know that it begins with a small curve on the right-hand side. The curve of light gets bigger for about

seven days, until it is a half moon, then, after seven days more, there is a full moon. After that it takes fourteen more days while the light gets less and less.

The difference now is that the light is on the left-hand side of the moon, instead of on the right hand side.

During the first fourteen days, while the light is getting larger and is on the right-hand side, the moon is said to be *waxing*. During the next fourteen days, while the light is on the left-hand side and getting smaller, the moon is said to be *waning*.

When you can see exactly half the moon, with the light on the right-hand side, it is said to have finished its first quarter (that is the first quarter of its life of twenty-eight days).

This moon will be due south at six o'clock in the evening, and therefore due east six hours earlier and due west six hours later. You can see it in the west at twelve mid-night.

A half moon, with the light on the lefthand side, is said to have completed its third quarter. This moon will be due south at six o'clock in the morning. It will therefore be due east six hours earlier and due west six hours later. You can see it rising in the east at midnight.

All this sounds complicated, but you will work it out for yourself, and you can learn much more from observation than you can from dozens of books.

The important thing to remember is that the moon, like the sun and the stars, seems to move a quarter of the way round the compass in six hours, an eighth of the way in three hours, and a sixteenth of the way in a hour and a half.

But supposing that there are clouds in the sky, and you cannot see the sun by day or the stars or moon by night! Supposing also you are without a compass?

First of all, a substitute for a compass may sometimes be a weathercock, although there are not a great number of these about.

In the second place,—far the greater number of churches in the British Isles point east. That is to say, the altar is at the east end of the church.

Again, in different parts of the country, you get what is called the prevailing wind. On the west coast of Great Britain the wind is blowing during a great part of the year from the south-west. The result of such a wind is to make all the trees and bushes in any exposed place lean their branches towards the north-east, because they are always being blown in that direction.

On a perfectly still, cloudy day you will be able to have a look at the trees. You will find their branches inclined towards the north-east, and from this you can usually take your compass direction with a good deal of accuracy. You can have a look at the trees in the night also by means of a lantern.

Again, a Scout will always make a note of the direction from which the wind is blowing when he sets out.

You notice that the wind is coming from the east, and if you lose your way at night, this fact may guide you home.

You must remember that sometimes the wind turns right round in a short time, so that you will only use this method if the others fail.

There are other similar methods of finding your compass direction which you can only discover by practice. One of them which is fairly reliable is that the moss on the trunk of a tree usually grows on its north side. Moss does not like the sun, and the north side of a tree is practically sunless throughout the year.

In the same way, fungi will usually grow at the foot of a tree on the north side, in order to keep in the cool shade and to be protected from the sun.

When you are teaching the compass, it is far better to do it by means of sticks and pencils and Scout poles than to draw a circle on a blackboard and put in the sixteen points. A Scout who is lost in Epping Forest will not be carrying a blackboard in the pocket of his shirt.

If you *do* use a blackboard the thing is to lay it flat upon the floor rather than to have it standing upon an easel.

One night I asked a Scout where the North was, and he pointed straight up to the sky. He had got this idea from seeing the North as the top point on a blackboard. He thought that the south was in the middle of the earth somewhere, and I suppose that the only way to get there was to go down the shaft of a coal mine.

Even in practice at your troop head-quarters it is just as well to make the North the real North, and not to draw your compass until you are certain that the North is pointed in the right direction. You will then make the Kangaroos remember the golden rule, that the first thing in compass work is to find the North.

The best way of practising the compass is to give the Scouts one compass direction and to make them find another.

You will put your pole, say, upon the ground, and tell the Kangaroos that it is pointing south-south-east. From this knowledge they must walk in the direction of west-north-west.

Here again, the first thing to do is to find the North.

Again, you may say that you yourself represent London, that the door of your head-quarters represents Enfield They learn from a map that Enfield is due north of London. They are now required to set out from London and walk either to Guildford, which is south-west, or to Margate, which is east-south-east. You can have a competition in the patrol to see who can do this quickest.

This is a long letter, but I hope that it will be of some use to you. The compass is no good at all if its points are merely learnt by heart like the tributaries of a river in Canada.

If you work at the compass in the proper way, you will make your patrol think that it is one of the most interesting things in the whole of Scouting.

Now, if your boys can light a fire with two matches, cook a quarter of a pound of meat and two potatoes, or, during war time, boil some porridge instead of the meat, in a billy over a camp fire, and have 6d. in the Savings Bank, they should be already for the Second-class Exam.

Your sincere brother Scout,

ROLAND E. PHILIPPS.

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